

Zion's Herald.

PUBLISHED BY

BOSTON WESLEYAN ASSOCIATION,

36 Bromfield Street, Boston.

A. S. WEED, Publisher.

BRADFORD K. PEIRCE, Editor.

All stationed preachers in the Methodist Episcopal Church are authorized agents for this publication.

Price \$2.50, payable in advance.

Postage 20 cents per year.

Specimen Copies Free.

FIRST PURE, THEN PEACEABLE.

BY MISS M. E. WINSLOW.

Not to bring peace, O Lord,
Thy coming was of old;
At the first, a sword,
Two-edged, must guard Thy fold.
And yet the prophet dire
Which told our world's release,
Proclaimed Thee on his lyre
The heav'n-born Prince of Peace.

The clash of arms, the strife,
Fierce conflict, bitter word—
Are these the new-born life
Thy coming can afford?
Brother against his mate,
Father opposed son,
Are rancor and debate
The laurels Thou hast won?

Ah, yes, for truth must reign
Eric Peace her white wings spread,
And conquest comes through pain
And anguish drear and dread;

The fo' is keen and wise,
Though armed with falling brand,
And conquered oft, will rise
Beneath his conqueror's hand.

Thus must the holy war
Be waged twixt right and sin,
Till Christ, the Conqueror,
Eternal peace shall win—
Peace, like the heavenly rest,
Abiding and secure,
Sweetest and trust, best
And perfect because pure.

Ye whose sad hearts are riven
With cries of human pain,
Who for your kind have striven
A better life to gain,
John in the holy fight,
Bear hardness and endures,
Peace only comes with right,
And reigns among the pure.

Ye who a nation's weal
With steady hand would guide,
Her festered sores would heal,
Her bulwarks build with pride,
Broad stones of righteousness
As sure foundations lay,
Only peace shall bless
Your fatherland alway.

Souls, that in weary strife
With self and sin have striven
Into your weary life,
To bring the peace of heaven,
Look if half-hearted aim,
Mixed motive still there be,
Peace only hearts may claim
Of strictest purity.

There waits a world of light
Eternal, high and earth,
Above the realm of fight,
And peace fills all the air;
Robes blood-washed like the snow
Can then alone endure,
And souls heaven's peace shall know
Who first on earth were pure.

HELP IN GOD OBTAINED BY PRAYER.

BY BISHOP JESSE T. PECK, D. D.

THIRD PAPER.

But "I have prayed and found no special help." I trust God does help me, but I have had a conception of a special help—a "gift of power," which would make me a man of might, which would make me a channel of almighty grace to the souls of men. For this I have prayed apparently in vain. For this struggle seems a failure. People are listless, indifferent, entertained, or displeased, as heretofore.

Now answer one question: With what degree of consecration have you come? As you have said, "I will lift up mine eyes unto the hills whence cometh my help. My help cometh from the Lord who made heaven and earth," what help did you mean?—help to do what? A thing which to you was merely incidental, was it just for a desired effect in a present exigency? Then no marvel that your prayer was a failure. Of this be assured—deliberate, sincere, thorough consecration to God, is one element in prayer. And consecration to the work of the holy ministry is a condition precedent to special endowments in answer to prayer. How strangely inconsistent for a man to say to the heart-searching God, "I am, it is true, chiefly busy with other matters. I must succeed in certain worldly enterprises. I must be a great scholar. I must be a great preacher, command better appointments, get a better salary; but occasionally, as at this time, I feel the need of special power, and I ask for it, I plead for it." Alas! what delusion. If God should answer such a prayer, it would seem an approval of this strange indirection. An accepted defeat in this greatest emergency of life, and then, away to your mental dissipations, with the zeal of an enthusiast. No, my brother, this is not lifting up your eyes to the hills whence cometh thy help. Cut yourself loose from every worldly attachment; tear every idol from God's throne; give up your all to Him forever. Accept it; the holy mission on which you are sent is enough for any man. The Gospel, Christ, souls, nothing else from this to the solemn death-hour. "We have this treasure in earthen vessels," which can hold, can endure, no more. This from God, this in God, this with God, this alone, that "the excellency of the power may be of God and not of us."

Then what of inward sin, wrong tendencies? They are in your way to

ZION'S HERALD

Rev WD Bridge 20

BOSTON, THURSDAY, MAY 22, 1879.

No. 21.

VOL. LVI.

Zion's Herald.

ADVERTISING RATES.

First Insertion (Agate matter) per line	25 cents.
Each continued insertion, "	" 20 "
Three months, 12 insertions,	" 15 "
Six months, 26 "	" 10 "
Twelve months, 52 "	" 14 "
Business Notices, "	" 20 "
Reading, "	" 5 "

* * * No Advertisement published for less than one dollar.

* * * No Advertisement will be taken without a personal inspection by us of the copy.

* * * Copy will only be taken by special arrangement.

ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

were all stationed preachers in the Methodist Episcopal Church are authorized agents for this publication.

Price \$2.50, payable in advance.

Postage 20 cents per year.

Specimen Copies Free.

power. Ask it, beg for it: "Cleanse Thou me from secret faults." "Create in me a clean heart, O God!" Alas! it may be found that you did not pay sufficient attention to this; you did not search to see whether the prayer was heard. "Cleanse Thou the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name." Is there to be no success in prayer till this work is completed within? Yes, much success; but how all the remains of carnal nature clog the soul, hide the Saviour, and weaken the faith. "Wait?" No, not an hour. Plunge at once into the purple flood. Seize the horns of the altar to go never again. Plead for the cleansing and the power. "Ye shall receive power after that the Holy Ghost is come upon you."

"Have as yet received no answer to this prayer?" Where is your faith? Do you hear the Saviour say, "Ask and receive, that your joy may be full;" "Ask what ye will, and it shall be done unto you?" Let faith triumph, and you shall soon feel the Spirit's power, as He shall breathe on you and say, "Receive ye the Holy Ghost."

"Blessed, greatly blessed, in my last struggle of prayer; in many before, but especially in this. How can I make it available? So weak, so helpless!" Take up now the apostolic triumph: "When I am weak then am I strong;" "Our sufficiency is of God who hath also given unto us His Holy Spirit." In this, "the faith that works by love and purifies the heart"—our "most holy faith"—is "the victory that overcomes the world." In the grasp of this faith is the special power to live wholly for God, the special power to preach, to labor for souls from house to house, and home and abroad, by night and day.

What are the rights of this faith? What is the range of this power? Go back again to the Psalmist: "My help cometh from the Lord who maketh heaven and earth." There is almost power. Grasp it. Rise up to the lofty idea. Gather the fact of moral and spiritual power infinite from the power physical and almighty. All there is of power requisite for these grand spiritual triumphs is in the high and Holy One that inhabiteth eternity"—is within your reach. Do not dare to limit it except by your capacity and needs. "Vast thought! Amazing reality! The Source of power absolutely infinite asks your faith, will yield to your wrestling agony.

Move out a little further. Who is he who says, "Ask what ye will, and it shall be done unto you?" Emmanuel—"God with us"—none else! And He comes with the wonderful revelation, "All power is given unto Me in heaven and in earth." Then the fullness of the Atonement is here. The "Shekinah" is on the mercy-seat. Grace is enthroned: "Grace reigns through righteousness unto eternal life." To dispense all needed good, all required strength, Jesus is on the throne. He will bestow these gracious aids right royally. He hath the power of the Spirit—a pectoral for every waiting soul. In this wondrous fact "we have not an High Priest that cannot be touched with the feeling of our infirmities." We see our gracious privilege. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in the time of need." "Boldly to the throne;" not prostrate and crawling, like a courier to an Eastern monarch, but erect, "boldly," seeing we have a sympathizing High Priest on the throne. Here is the full power of Christ—Christ in the Atonement, in the mediatorial throne, in the gift of the Holy Ghost—at the command of our faith, when we lift our eyes unto the hills whence cometh our help." "Cometh!" Yes, our help cometh from Jehovah. It is not merely asked, not expected only. "It cometh." We feel it like the dew of heaven. We hear it as "a still small voice," or as "the rushing mighty wind." We have wrestled and prevailed, and we know the hidden name, the power, the wondrous power, the almighty grace. Let us pause and wonder. Our faith commands "the fullness of Him that filleth all things." It is, then, no limited, temporary gift, but full, continued, sustained. And it is never exhausted. We can go to for a baptism to fresh anointing, for a baptism to preach—to preach "with the Holy Ghost sent down from heaven."

Behold, now, the preacher. The world will wear away. The sermon must be ready. He must be ready. How weak and unworthy he is going from his closet to preach Christ from house to house. From his knees to the study, from his study to his knees, a clear light shineth within and around him—"a light from heaven above the brightness of the sun." How human souls open before him—the Gospel, Jesus, the call, the feebleness, the strength! Wonderful! The sermon is thought through, but it is no old, stale preparation. It is new, bright, with borrowed beams divine. But there is a little time yet, and a better "prepares"

tion of the heart and answer of the tongue" must come "from the Lord." Again he is on his knees. Worldly thoughts are gone—all gone, but souls and preaching Christ. Hear him plead: "O Lord God of my master Abraham, give me good-speed this day! I am but a worm, 'less than the least of all saints.' Take, O take, this one, the least of all, to confound the mighty. Charge, O charge, this battery with heaven's electric fire! O for power! Come, Holy Ghost, for Thee we call! Spirit of burning, come! Down, all personal ambition; away, all but Christ and souls; shame the congregation with power-to-day; break down infidelity; rouse consciences; overwhelm the pride of men; comfort the mourners. Let me lose myself in Thee." From this grand conflict he comes clothed with light and power. From this armory he brings the weapons of his warfare, not carnal, but spiritual and mighty through God to the pulling down of strongholds." When he rises from his knees and stands up in the pulpit, the people see not the man but the ambassador. From the light of his face the congregation "take knowledge of this man that he has been with Jesus and learned of Him." And all is flushed to stillness. He reads a new hymn. The people sing new thoughts and new inspirations from old words. The prayer is a new prayer. The Scripture lessons are new and deeper revelations than they have ever heard. The preaching—how it awes and alarms, comforts and exalts! The tones of the voice thrill through the people like his voice of the archangel and the trump of God.

This is help for the preacher from God obtained by prayer.

REV. DAVID PATTEN, D. D.

(Address of Rev. W. F. Warren, D. D., at the Memorial Services.)

The true place for me to-day is in the seat of the mourners, among the personally bereaved. I know not how to speak. I would so gladly sit down before the coffin of our dear brother and only think—only think of scenes that can never come back again, of words that can never more be heard!

And yet we must not all sit in utter silence. When all hearts are bowed with a common sorrow, there is some relief in tones that truly voice it. And while we have a common sorrow we have also common inner elation—subdued, indeed, and yet a real interior elation—the thought of a character so admirably finished, a life so perfectly rounded, a victory over all life's perils and peradventures so complete. This also should be voiced, not for our sakes alone, but also for the sake of those who knew him less well than we. True love can never be altogether silent in the supreme moments of life and death; and if readiness to speak the word of eulogy be once suggested as a measure of devotion to the dear departed, my heart leaps to express its reverent affection.

David Patten belonged to an order

of nobility such as no earthly monarch ever created. What gracious light was in his countenance! Benevolence, yes; dignity, yes; gentleness, yes; but something more than all these. Mr. Alcott has called it solar light.

Let us call it the light of the Mount, something of that which transfigured the face of Moses when he came down from talking with God; something of that which transfigured the Son of Man when the disciples desired three tabernacles, but really wist not what they said. Nature did much for our departed brother, but nature alone never put into any human face the peculiar illumination which shone in his. As I was once walking behind him, a perfect stranger stopped me to inquire who he might be. He excused himself by saying that he never met so strikingly noble and benign a human being without an irrepressible desire to know more of him. Had my questioner encountered one of the gods of the antique world walking among men he could hardly have displayed a more marked and singular interest.

But along with this rare dignity and loftiness of spirit there was a gentle simplicity and heartiness which rendered it impossible for us to feel that he stood above and apart from us, a coldly beautiful statue upon a lofty pedestal. Men who knew him forgot him—["a light from heaven above the brightness of the sun."](#) How human souls open before him—the Gospel, Jesus, the call, the feebleness, the strength! Wonderful!

The sermon is thought through, but it is no old, stale preparation. It is new, bright, with borrowed beams divine. But there is a little time yet, and a better "prepares"

taching his fortunes to it, but he was not to be moved. Whoever has had experience in the dismal work of soliciting subscriptions for an unappreciated cause must honor him for his heroism and perseverance. At his own expense, in vacations and intervals of teaching, he went from place to place, year after year, until he had won for the institution such interest and such means that his native Boston was ready to receive it and give it her name. We cannot forget the valuable services of the other noble men who created the Concord Institute, and those who at the last were there associated with him, but it is only just to say that in the labors which resulted in the endowment and removal of the school, Dr. Patten's were the most effective of all. Indeed, if Dr. Dempster was the first founder of our School of Theology, it is not too much to say that Dr. Patten was the second.

Eleven years ago last autumn we opened yonder in Pinckney Street, the Boston Theological Seminary. Then first I came to know him. Upon us two at first devolved the responsibility of the administration. How can I ever forget the guileless gentleness and wisdom and serenity with which he met all emergencies! How can I ever forget the kind consideration which he invariably showed his comparatively inexperienced colleague! How can I ever forget those evening prayers of his which seemed to fill not only all hearts, but even the whole building with heavenly peace!

But I cannot trust myself farther in this direction. I will only say that it was his privilege to be with Isaac Rich that memorable hour when in his presence alone he headed the petition to the Legislature of Massachusetts for the incorporation of Boston University. His interest in the institution was never limited to any one department. He felt a pride in everyone. In the establishment of the School of Medicine and the School of Oratory he was especially active. As representative of the University to the visiting public in the office of Registrar he was invaluable. His friendly dignity almost half-filled the office in which he sat. The corporation well know the care and fidelity with which he served them as Secretary. They will have to seek long for another such. To them no seemed to live for the institution, and when in his long illness he was wandering in thoughts and words, one only needed to name the University in his hearing and he was full of eager and lucid questions as to its welfare.

Then they had their theology to explain, enforce and quarrel about. Even in those early days, long before the abominable Methodists appeared, while Wesley, the "arch heretic," was an unscrupulous protoplasm, and Armistead was a biological atom, there were some pronounced men among the thinkers in these new settlements who would not, or could not, assent to the theory formulated in that famous and infamous sentence that "God foreordains whatsoever" and alsoever that "comes to pass." There was that old stalwart pastor of the First Church—Howard. He had engaged to exchange, one summer morning, with Rev. Mr. Storrs, of Longmeadow. Mounting their horses respectively, they jogged on with ploughs thought intent, or engaged in profound cogitation upon

"Fixed fate, free will, foreknowledge, absolute."

Like the old knights who, armed cap-a-pie, roamed about in defense of injured innocence, or to surprise some unguarded castle, the moment they saw each other they set their lances in rest and sailed off. "It is God's decree," shouted the knight of Longmeadow, "that thou shouldst preach for me this morning." Howard caught the point of the lance in his shield, and lifting his two-handed sword, delivered a crushing blow upon the eaves of his opponent.

"Thus I break His decree by turning back," he shouted, and wheeled his steed about in the way. Storrs, though stunned, was still able to send after his antagonist this Parthian arrow: "Don't be a fool; if you turn back, that will be God's decree." Those old divines and many modern Doctors seem to have an instinctive insight into God's plans, purposes and thoughts. Heaven was partial to those old fellows.

Then there was one Mr. Buck, who raised quite as much of a hubbub as my young and genial friend Merriam, of Indian Orchard. The fact was, the old theology of those times was pretty well mixed up with dynamite, and the stalwart clergyman who had an independent step, and who put his foot down square and strong, not mincing his ways, not unfrequently brought his heel down upon an explosive particle which sent preacher, deacons and flock all into the air together, and lucky was he who came down upon his feet. This Mr. Buck was a young man; he was unmarried, and he was eloquent. He was preaching here and there as occasion offered, airing his theology and trying his opinions, as he was just out of his nest. When invited to occupy the pulpit of the church in New London for a Sabbath, he had the audacity to say, "What will become of the heathen who have never heard the Gospel?"

I do not pretend to say, but I hope that God in His infinite benevolence will find out a way to save those who act up to the light they have." Presumptuous young man! "You pretend to say that you do not know what will become of the heathen?" Is it for this that you have been through college, explored the secret chambers of a theological school, heard Edwards preach on 'Sinner in the hands of an angry God,' and don't pretend to say what will become of the heathen who never heard the Gospel? For shame! Why, look at your theological chart. Do you not see that the path of each individual is just

winds which shrieked through its branches and twisted and wrenched its trunk.

There ought to be a grand movement in those old towns which were the points of the first settlements in those dark days. Yet, after all, those old pioneers managed to draw a good degree of enjoyment, doubtless, from their wild surroundings. The immigrants were of that mercurial temperament which found pleasure in wild adventure, in high excitement, and in hairbreadth escapes. All was new and fresh, and the air was full of oxygen, which gave a tremendous leap to the heart, sending a torrent of hot blood to the extremities. No depression of spirits, no melancholia, no confounded quack medicines advertised on every tree and rock, no heart complaints, except among the young people—and these never resulted in death, but in more life. Life had all the excitement of a game of chance, and they developed foresight, cunning, coolness in peril, endurance and self-reliance, and these qualities they transmitted to their posterity.

Their very living was precarious, but they had a virgin soil to till, and the pests of agriculture had not yet emigrated from the worn-out, rotten world. The rivers swarmed with fish to such an extent that apprentices and laborers bound themselves to take a certain number of meals per week off fresh salmon! Wild turkeys gobble in the door-yards, and deer mingled with their flocks. The old "king's arm" often dropped a moose in his lurking lair, or an Indian in his lair. In fine, such a life had all the exciting novelty of discovery and conquest. Thus they lived, toiled and died, and their children cheerfully took up and successfully prosecuted their work.

Then they had their theology to explain, enforce and quarrel about. Even in those early days, long before the abominable Methodists appeared, while Wesley, the "arch heretic

Miscellaneous.

AFTER DEATH.

BY REV. BOSTWICK HAWLEY, D. D.

In the Scriptures are two words radically different, that are translated "immortality," namely *athanasia*, meaning deathlessness, not liable to death; and *aphtharsia*, incorruption, not liable to decay. The latter word is rendered immortality, less because that is its meaning than because what is incorruption is in a sense immortal. The two words are not synonymous. What is corruptible may die, lose its life, and yet not for the time being undergo corruption. It was so with the body of Christ, and of others that were promptly revived.

Athanasia is used only three times in the New Testament. Its most natural and appropriate application is to God (1 Tim. 6: 16): "Who only hath immortality." This use signifies the word. The sentence is a very strong one, such as can be used in reference to no other being. The word rendered "only" means so alone as to have no associates. That translated "hath" (*echou*) indicates to have and to hold continuously. Applied to God, the sentence teaches His original and undivided deathlessness. Neither angel nor man, creatures of God, is immortal in this sense; but each is endowed with immortality; for this same word is applied to the risen and spiritualized body (1 Cor. 15: 53, 54): "This mortal must put on (*athanasia*) immortality." "When this mortal shall have put on immortality, then . . . death is swallowed up in victory." The spiritualized body being immortal, we strongly and logically infer that the indwelling spirit is immortal.

Aphtharsia is used eight times in the New Testament. When applied to the spiritualized body it is translated "in-corruption," and, as it should, precedes, in the order of words, *athanasia*, because of the growth or increase of thought (1 Cor. 15: 42-54). When it designates a Christian virtue or grace, it is rendered "sincerity," without wax or corruption, as in Eph. 6: 24; Titus 2: 7. When it designates the future condition of man in his resurrected and living state, it is not improperly rendered immortality, thus:

"Who seek for glory, honor, and (*aphtharsian*) immortality," referring to the incorruption of the risen body rather than to the immortality of the spirit (Rom. 2: 7). Again: "Hath brought life (*soue*) and immortality (Incorruption) to light" (2 Tim. 1: 10). In 1 Cor. 15: 53, 54, both these words are so used as to show that they are not synonymous, but one in opposition to corruptible, and the other to mortal, to denote both the incorruption and the immortality of the essential body (*souma*) risen and spiritualized. We can now see the force of this sentence: "There shall be no more death" (Rev. 21: 4).

The endless consciousness of the wicked is both directly and indirectly, though not so abundantly, taught in the Scriptures. Take this sentence as a sample of many: "The smoke of their torment ascendeth up forever and ever." The word rendered "torment" is *basanos*, meaning test, trial by touchstone; hence in the New Testament the conscious anguish of an eternal test by the touchstone of righteousness and truth. The adjective form of *aphtharsia*, as is also *aionios* (everlasting), is used to express the incorruption, and therefore the immortality, of God. Scholars know that *aionios* is from *aion*, which is made up either of *aei* and *on* that mean "always being," or of *aei* and *ao*, "always flowing." And though it sometimes, and by accommodation, designates a limited period, yet seldom a positively and definitely, but rather a continuously, limited one, as an age running on to other ages. When used in reference to God or to the soul of man—its happiness or its misery after death—it means "everlasting" (Matt. 25: 46).

In the New Testament are two words translated "life," viz., *bios* and *soue*. The first is used eleven times, and only to denote present life, natural and social life, the fact of living, the animal or physical life. The other word is used a hundred and twenty-four times, and always with reference to the life of thought and responsibility, to religious and spiritual life, the life of holiness, the life of Christ in the soul, and hence to eternal life—not to eternal living or being, but to the higher life of soul continued after death. This fact is overlooked or ignored by those who say that all life, or living after what is called death, or that immortality, is only through personal faith in Christ. In the Scriptures this word, in contra-distinction from *bios*, takes on the distinctive idea of Christian life here and hereafter. Whenever in the New Testament *psyche* is translated "life," it is to be distinguished from both *bios* and *soue*, and denotes the rational life or soul in distinction from *pneuma*, the higher nature or spirit of man.

Three very different words are used to denote death, viz., *anairesis*, *teloue*, *thanatos*. The first, used only twice, means (1) the taking away of the body, (2) the taking away of life, hence death. The second word designates the end or limit of a thing, of life, and hence means death. The other word means death in the sense of extinction or absence of life, and is thus used to denote natural or physical death, moral and spiritual death by sin, and death unto sin while yet the person is alive both physically and thoughtfully. In the Scriptures its

more common use is to express death in sin, death unto sin, and the absence of the life (*soue*) of the soul. It therefore involves the idea of misery. Only once or twice does it convey the idea of extinction of being or of unconsciousness, and then in evident accord with the design of the speaker to correct an error and in accord with the drift of thought. In Matt. 22: 32, the word is *nekros*, dead.

Having said these things, it is proper to add that the word which designates the nature of God as spirit, is used also to designate the highest nature of man—"God is spirit;" "There is a spirit in man;" "He yielded up the spirit;" "The spirit indeed is willing;" "He perceived in his spirit;" "My spirit hath rejoiced in God;" "Into Thy hands I commend my spirit"—in all which and similar instances it expresses more than soul. The spirit of man is said to exist as an entity after death: "The Sadducees say that there is no resurrection, neither angel, nor (*pneuma*) spirit" (Act 23: 8); "To the spirits of just men made perfect" (Heb. 12: 23).

The spirit is spoken of, also, as appearing disembodied after death. "If a spirit or an angel hath spoken to him" (Acts 23: 9). "They supposed that they had seen a spirit. A spirit hath not flesh and bones" (Luke 24: 37, 39).

This critical examination is in accord with certain favorite expressions of St. Paul: "We that are in this tabernacle;" "Our earthly house of this body;" "To be absent from the body;" "To be present with Christ;" St. Peter is personal: "As I am in this tabernacle;" "I must shortly put off this tabernacle."

From a Scriptural standpoint these and such like expressions do away with the materialistic notion that either soul (*psyche*) or spirit (*pneuma*) is a result of material organization or of braination, and that, when man dies, it is no more, or it ceases to exist.

[Concluded next week.]

CRIME AND RELIGION IN GERMANY.

BY REV. GIDEON DRAPER.

Statistics prove that there has been a very considerable increase of crime in Germany since 1871. In that year the number of offenses investigated amounted to 82,000. In 1876 they rose to 133,700. This does not apply simply to Prussia, but extends throughout all the German States. One is surprised to learn that in Wurtemberg, the garden of Germany naturally and spiritualized. We can now see the force of this sentence: "There shall be no more death" (Rev. 21: 4).

The endless consciousness of the wicked is both directly and indirectly, though not so abundantly, taught in the Scriptures. Take this sentence as a sample of many: "The smoke of their torment ascendeth up forever and ever." The word rendered "torment" is *basanos*, meaning test, trial by touchstone; hence in the New Testament the conscious anguish of an eternal test by the touchstone of righteousness and truth. The adjective form of *aphtharsia*, as is also *aionios* (everlasting), is used to express the incorruption, and therefore the immortality, of God. Scholars know that *aionios* is from *aion*, which is made up either of *aei* and *on* that mean "always being," or of *aei* and *ao*, "always flowing."

And though it sometimes, and by accommodation, designates a limited period, yet seldom a positively and definitely, but rather a continuously, limited one, as an age running on to other ages. When used in reference to God or to the soul of man—its happiness or its misery after death—it means "everlasting" (Matt. 25: 46).

In the New Testament are two words translated "life," viz., *bios* and *soue*. The first is used eleven times, and only to denote present life, natural and social life, the fact of living, the animal or physical life. The other word is used a hundred and twenty-four times, and always with reference to the life of thought and responsibility, to religious and spiritual life, the life of holiness, the life of Christ in the soul, and hence to eternal life—not to eternal living or being, but to the higher life of soul continued after death. This fact is overlooked or ignored by those who say that all life, or living after what is called death, or that immortality, is only through personal faith in Christ. In the Scriptures this word, in contra-distinction from *bios*, takes on the distinctive idea of Christian life here and hereafter. Whenever in the New Testament *psyche* is translated "life," it is to be distinguished from both *bios* and *soue*, and denotes the rational life or soul in distinction from *pneuma*, the higher nature or spirit of man.

Application has been made to the governors and chaplains of the prisons for an answer to this question. And these answers appear in a compilation from authoritative documents recently issued at Dusseldorf on the Rhine. With entire unanimity it is alleged to be a want of true religion." Fearful increase of estrangement from God," "the enfeebled sense of religion in the Church and in the school," "unbelief," "irreligion," "want of the fear of God," "the deep swamping of religion and morality, owing to which the people follow only the animal instinct"—these are illustrations of the expressions given with respect to the cause of this crime-increase.

We would command these facts to the attention of Prof. John W. Draper, who has written so unsatisfactorily on the "political effect of the decline of faith in Continental Europe," wholly ignoring, politically and morally, the necessity of true religion.

CHRISTIAN EFFORT.

We will put over against this fearful array of statistics some account of recent religious work:

During the year 1877, the Prussian Bible Society circulated 89,000 Bibles and 20,000 New Testaments throughout the land. In the same time the British and Foreign Bible Society has issued 448,000 copies, and is doing a larger work for Germany than all the native organizations combined. A fresh impetus, naturally and happily, has been given to the labors of "Domestic Missions." This organization dates its existence back to the year 1848, forced into being by riot and revolution. Recent events have increased its hold on the Christian public. The late Congress for "Home Missions" was held in Magdeburg. Four hundred members were in attendance. On the first day the well-known Prof. Dorner, of Berlin, gave an address on the progress from its beginning. It reports a slow but steady increase. During the last three years the number of deacons has risen from 3,239 to 3,901. The greatest progress is being made in Sunday-schools. This youngest branch of home mission enterprise, unknown in the State church fifteen years ago, has now a place in all religious conferences as an essential part of religious work. It is a great innovation and a great achievement in conservative Germany.

The Methodists and Baptists may in part take the glory of its introduction, but its largest success in the State church the inspiration has come chiefly from Albert Woodruff, of Brooklyn. Here alone, in 1877, Sunday schools had increased to 1,496, with 137,500 scholars. Outside of the State church

nearby 500 schools may be added, with about 15,000 attendants.

CITY MISSIONS.

This forms now an essential part of the home work. In the imperial capital it dates its origin to the year 1874. The necessity is great. The evangelical community of 600,000 souls has but twenty-four regular and thirteen assistant preachers. The eighteenth city missionary for Berlin has just been appointed. Auxiliary societies for the Berlin City Mission have been formed in different parts of the country; and the provinces are called upon to assist in relieving its deep spiritual wants.

The attempts upon the Emperor's life have opened the eyes of many to the conclusion that religious principles ought to be more widely disseminated among the people, and have led to increased effort.

CHRISTIAN SOCIALISM.

The "Christian Working Men's Party" reports progress. It meets regularly, and thus great numbers of the working classes are brought under the influence of the Gospel. The movement is headed by Court Chaplain Stöcker, and announces its principle as follows: It takes its stand on the Christian faith and love to the king and fatherland; it rejects social democracy as unpractical, un-Christian and unpatriotic; it seeks to promote the interests of the laboring population, and to bring the estranged higher and lower classes nearer to each other.

It is a significant fact that two of the court chaplains, Dr. Kögel and Dr. Baur, whom we know to be earnest, evangelical preachers, have been appointed members of the Supreme Consistory at Berlin—the highest ecclesiastical council. This ensures a majority to the evangelical party, and gives great satisfaction to religious circles. The senior court chaplain, Dr. Hengstenberg, whom we often met—a godly man—by reason of increasing years, has asked for a successor. An earnest, evangelical minister has been appointed. Thus the influence of the court is on the side of true piety.

The "week of prayer" was observed in Berlin, two meetings being held daily. They were largely attended, the Empress, as well as others in high places, being a frequent attendant.

[Concluded next week.]

INNOCENCE AND CRIME.

BY REV. A. S. AREY.

Statistics prove that there has been a very considerable increase of crime in Germany since 1871. In that year the number of offenses investigated amounted to 82,000. In 1876 they rose to 133,700. This does not apply simply to Prussia, but extends throughout all the German States. One is surprised to learn that in Wurtemberg, the garden of Germany naturally and spiritualized. We can now see the force of this sentence: "There shall be no more death" (Rev. 21: 4).

The endless consciousness of the wicked is both directly and indirectly, though not so abundantly, taught in the Scriptures. Take this sentence as a sample of many: "The smoke of their torment ascendeth up forever and ever." The word rendered "torment" is *basanos*, meaning test, trial by touchstone; hence in the New Testament the conscious anguish of an eternal test by the touchstone of righteousness and truth. The adjective form of *aphtharsia*, as is also *aionios* (everlasting), is used to express the incorruption, and therefore the immortality, of God. Scholars know that *aionios* is from *aion*, which is made up either of *aei* and *on* that mean "always being," or of *aei* and *ao*, "always flowing."

And though it sometimes, and by accommodation, designates a limited period, yet seldom a positively and definitely, but rather a continuously, limited one, as an age running on to other ages. When used in reference to God or to the soul of man—its happiness or its misery after death—it means "everlasting" (Matt. 25: 46).

In the afternoon S. H. Beale presided at the anniversary of the Presbyters' Aid Society, and the good cause was advocated by Brothers Church, Hudson and others.

In the evening Brother Alexander preached, and exhortations followed by several brethren.

FRIDAY.

H. W. Bolton led the devotional services. The journal was read and approved.

The committee on Claims, standing committee, and Freedmen's Aid committee reported, and their several reports were adopted.

A draft was now ordered on the Chartered Fund for \$20.

A. Prince was made a committee to communicate with secretaries of the general interest of our work in regard to the importance of visiting this Conference.

In answer to the question, "Who are the superannuated preachers?" E. M. Fowler, S. S. Gross, W. H. Pillsbury, E. H. Small, R. Day, C. L. Browning, L. W. Wentworth, W. H. Crawford, N. Norris, E. B. Fletcher, R. S. Dixon, A. Kendall, J. N. Marshall, and H. Murphy, were continued, and subsequently N. Webb was granted the same relation.

The superannuates are E. Bryant, B. F. Stinson and C. H. Bray. C. E. Knowlton deceased.

Rev. S. B. Gerry, fraternal delegate from the F. W. Baptist Yearly Meeting, was introduced. He gave us a brief account of their work and spoke words of cheer, to which the Bishop responded.

The committee on Benevolent Causes reported.

Perley J. Robinson was elected to local deacon's orders, and J. W. Williams to local elder's orders. The stewards reported, and the moneys were distributed.

The committee on Education reported.

The Conference missionary treasurer also reported.

A communication from Wesleyan University was read to the Conference.

J. P. Magee and A. S. Weed were introduced, and warmly advocated the interest they represent. But we have not seen the general face of the editor of ZION'S HERALD, without which a session seems hardly complete. Brother Weed, however, brought his salutation and excuse of absence.

Dr. Foss, of Wesleyan University, was now introduced, and spoke to good purpose in regard to that institution.

Conference then adjourned.

Brother Pratt conducted the opening services in the afternoon.

A communication from Boston University was read.

C. F. Allen was transferred to the Maine Conference.

The Statistical committee reported, showing a small gain in most of the benevolent causes. The committee on Tracts and Sunday-schools also reported.

The usual votes of thanks of the Conference to the Bishop, people of Dover and Foxcroft, to the choir, to railroads and such steamboats as have favored us in any way, were passed. A collection of \$22 was taken to defray expenses of Conference.

Voted to adjourn to meet at 8:30 Monday morning.

Immediately after adjournment the ladies held a meeting in the interests of the Ladies' Foreign Missionary Society, and with it the one of the Ladies' and Pastors' Christian Union.

The 6th Question was discussed at length.

The 7th Question was discussed at length.

The 8th Question was discussed at length.

The 9th Question was discussed at length.

The 10th Question was discussed at length.

The 11th Question was discussed at length.

The 12th Question was discussed at length.

The 13th Question was discussed at length.

The 14th Question was discussed at length.

The 15th Question was discussed at length.

The 16th Question was discussed at length.

The 17th Question was discussed at length.

The 18th Question was discussed at length.

The 19th Question was discussed at length.

The 20th Question was discussed at length.

The 21st Question was discussed at length.

The 22nd Question was discussed at length.

The 23rd Question was discussed at length.

The 24th Question was discussed at length.

The 25th Question was discussed at length.

CONTENTS.

Original Articles.

First Free, then Peaceable (poem).—Help in God Obtained by Prayer.—Rev. David Patten, D. D.—Springfield Then and Now.—The Pauper's Prayer, etc. 161

Miscellanies.

Ater Death.—Crime and Religion in Germany.—East Maine Conference Appointments. CORRESPONDENCE OUR BOOK TABLE 162

The Sunday-school.

Methodist Alley and Ante.—Boston Market.—Advertisements 163

Editorial.

Maintaining a Spiritual Frame.—Two Phases of the Christian Life.—Editorial Items 164

Editorial Items.

NOTES FROM THE CHURCHES. Business Notices.—Calendar.—Church Register.—Advertisements 165

The Family.

A Song of Praise (poem).—Personal Experience.—A Temperance Incident.—Almost Persuaded (poem).—Selected Articles.—With (poem).—Timothy.—For You to Ode.—Selected Poems.—The Colored Exodus, etc.—Religious Items 166

Obituaries.

THE FARM AND GARDEN. Church News.—Advertisements 167

The Week.

Church News.—Church Register.—Reading Notices.—Advertisements 168

ZION'S
HERALD.

THURSDAY, MAY 22, 1879.

Congress is now in session in the very verge of summer, not because some great exigency requires it, but simply because the question of the next presidency is at stake. It is not to be disguised that it is a matter of no little moment.

The simple ascendancy of one party is of the smallest importance, whether it bear the name of Democratic, or the Republican; but the question of the supremacy of the national Government; of the subordinate relations of the Federal States; of the possible and probable demands upon the treasury of the country in certain contingencies; the preservation of constitutional amendments in their integrity, and the defense of the rights of citizens everywhere—these are questions of vital importance, involving the peace, the prosperity, and the perpetuity of the Union. The people must study these questions and watch the progress of national legislation. A Christian teacher and a Christian press that can remain silent and simply repeat its moral trutisms at such times, deserve not the name of being either patriotic or pious. The good man's motto must ever be, "God and my native land!" To be false to the latter is to be unfaithful to our Maker."

A brother thinks the high position held, in the estimation of the Churches, by a few singularly talented ministers, who are also exceptionally admirable readers, militates against the remarks made in a late editorial, in reference to the demand of the hour for preachers rather than readers. He thinks young ministers, noticing their social and popular success, will be inclined to say that the banting of the manuscript is excellent in theory, but its use is no impediment to success in practice in the best Methodist pulpits. It will be recollect ed that the remarks in a previous paper grew out of an observation of Bishop Harris, that in all his late Conferences, the leading Churches, which had become familiar with the use of the manuscript, earnestly protested against some of the most popular of our preachers simply because they carried a written sermon into the pulpit and read it.

It is a good thing for a minister to rejoice over the fruit of his own labors. They should give some credit to their apparently unfruitful predecessors, whose labors may have contributed to the result as truly as their own. Bengal has well said, "It is only the last stroke of the axe which fells the tree; but if one man gives fifty strokes, another thirty, a last only two, who can tell which of the wood-cutters has been most useful, and which blow most contributed to prostrate the tree?" So in soul-saving, many influences contribute. Who shall determine which is the greater?

It is a good thing for a minister to rejoice over the fruit of his own labors. It is not also profitable to his soul to rejoice over the good that was done in his Church by others? Is not the latter joy apt to be purer than the former, and might it not be an antidote to that dangerous self-complacency to which ministers are most sorely tempted?

MAINTAINING A SPIRITUAL FRAME.

It is very difficult to say what we wish upon the subject suggested by our heading without seeming to repeat a truism, or to fall into so familiar a line of expression as to fail of attracting the attention we seek. We all recognize the importance of being spiritually-minded, which the Apostle says insures life and peace, while the opposite (nearly-minded), he impressively affirms "die death;" but comparatively few take to heart very seriously the vital truth involved in this statement, or the relation of a spiritual mind to our personal repose and to our usefulness.

There is no affection or care about this grace. It cannot be imitated or put on for the occasion. Nothing can take the place of it and become an adequate compensation for its absence. No high and persistent profession, no earnestness of manner, no glow and excitement of expression, or vigor and beauty of song, can produce a like effect with it, or deceive those around us as to its absence.

It discloses itself always by its own presence. It is not necessary that it should be professed. It cannot be hidden any more than light or heat. Saint and sinner are involuntarily made conscious of its presence in a disciple of the Lord. When one is thus pervaded by the Spirit, whether silent or vocal, in what he says, in his unuttered spirit, in the very atmosphere of his presence, others are forced to acknowledge that "he has been with Jesus." "Something has happened to you," said the venerable and devout Father Merrill to a younger minister, after the morning Conference prayer-meeting which he led. "Yes," was the answer of the preacher addressed, bursting into hallored tears, "something has happened to me; and a blessed something it is!" "I knew it," said the saintly old man, "the moment you opened your mouth to pray." "I can never preach on that text," said another very earnest minister, "unless I am in a specially fervent state of mind." Indeed, it is quite impossible to preach with any marked moral results on any text unless in the enjoyment of the fully divine promise: "And lo! I am with you."

It is not simply the end of a struggle, the effectual momentary grasp of faith, the occasional infusion of the Holy

spirit of common joys and griefs; but it is especially true of spiritual joy and sorrow. Hence no Christian can afford to dispense with a spiritual friend. The impulse of the divine life in the human soul is in the direction of communication. To rein in this impulse is to choke the life. To give it free play by suitable expression intensifies the heavenly life, glorifies God, and diffuses the sacred joy. Hence he who is reticent by nature and habit needs to do discipline himself as to cultivate spiritual friendships and give vent to his emotion. And he to whom communication is natural, should be thankful that Jesus has made the fellowship of saints both a privilege and a duty. "If we walk in the light we have fellowship one with another."

Spirit; it is a life. There are many ministers and lay Christians who have enjoyed marked eras of high religious experience. They have set apart periods for private prayer, or have joined in the deeply-moving congregations at great public meetings; they have made hearty personal consecrations of themselves and rested upon the fullness of grace in the Gospel of Christ; and they have received powerful blessings from above. They could not doubt the reality and power of the spiritual bestowed. Others noted it. Paradise for the time was regained in their hearts, and the fruit of the tree of life was seen in their tempers and Christian activities. There was a strange and perceptible moral atmosphere around them wherever they went. Their words were weighty and moving. They served God without constraint in the liberty and inspiration of those whom the Son makes free. But after a time this deep moral fervor is manifestly gentle man who, other things being equal, has influence over other men. This is as true of ministers as of laymen. The friendly intercourse of the pastor often accomplishes more than his most eloquent sermons. As, "when heated by the sun the traveler spontaneously unbuckles his coat," so when softened by the approaches of an affectionate pastor, a sinner may open his heart to persuasions which, under other auspices, would be ineffectual. One ceases to be surprised at Paul's success at Ephesus, when he hears him saying, "By the space of three years I ceased not to warn every one night and day with tears!" Would Paul's sermons have been as fruitful as they were, without Paul's tears?

Selfishness, like the apes, is wonderfully fecund. It breeds other vices with amazing rapidity. In the end it destroys its own aims by making its possessor so hateful that the men without whose aid he cannot rise again against him. Hence he resembles the man who set his house on fire that he might roast his eggs. "Loving himself without a rival," he is sure to be unfortunate, and to justify the remark of that philosopher who said of such, "Whereas they have all this time sacrificed to themselves, they become in the end sacrifices to the inconstancy of fortune whose wings they thought, by their self-wisdom, to have pinioned."

Pastors who bring many souls to Christ should beware of vainglory. They should give some credit to their apparently unfruitful predecessors, whose labors may have contributed to the result as truly as their own. Bengal has well said, "It is only the last stroke of the axe which fells the tree; but if one man gives fifty strokes, another thirty, a last only two, who can tell which of the wood-cutters has been most useful, and which blow most contributed to prostrate the tree?" So in soul-saving, many influences contribute. Who shall determine which is the greater?

It is a good thing for a minister to rejoice over the fruit of his own labors. It is not also profitable to his soul to rejoice over the good that was done in his Church by others? Is not the latter joy apt to be purer than the former, and might it not be an antidote to that dangerous self-complacency to which ministers are most sorely tempted?

TWO PHASES OF THE CHRISTIAN LIFE.

They who are charged with the high duty of the "cure of souls," sometimes find themselves perplexed respecting both the relative and the real spirituality of those with whom they have to do. They find some eminently devout ones, who talk freely of their religious state, and their methods of Christian living, who are commonly regarded as specially religious—separated from the world, and intolerant of questionable indulgences—but who, though so recognized, are in neither tempers nor actions, the best possible specimens of matured Christian character. On the other hand, there are those who are to the last degree unpretentious in such matters, and yet reticent respecting their religious experiences and attainments, and uniformly inclined to speak depreciatingly of themselves, in respect to Christian character; and yet among such are sometimes found the men and women who, beyond most others, may be

trusted as to any required work of benevolence, and who are often models of quietness, long-suffering and charity. These seeming contradictions not unfrequently occasion doubts and questions, and may mislead in respect to the value of certain forms of religious experience and profession; against which tendency the Christian pastor has special need to be guarded.

There are, no doubt, different and somewhat diverse types of religious experience, or of accidental surroundings, each form having its own peculiar excellencies, and perhaps, also, its special liabilities to defective or unwholesome developments. To each of these classes of Christians, so contrasted, it is a matter alike of charity and justice to concede equal honors. There are contemplative souls, who converse much with themselves; who meditate upon their own feelings and impressions, and who are accustomed to carefully analyze their mental and spiritual processes. Such persons seem to be peculiarly thoughtful, devout and spiritual, and so they are often regarded by those who see them. There are others whose religious character must be sought for in their daily lives—their integrity of purpose and uprightness of life and conduct—which are often accompanied with a low estimate of their own religious progress and attainments. These two classes are the Marys and the Marthas of the Church—the mediators who prefer most of all to sit at the Master's feet, and the busy, active ones, who delight especially in serving and doing good; and who are sometimes not altogether pleased that they are left, by their more specially devout fellow-Christians, to serve alone.

In favor of both of these phases of the religious life much may be said, and yet both of them have their dangers to be guarded against. Introspection, within proper limitations, is a useful and profitable religious exercise. We are instructed to "keep our hearts with all diligence," to "examine ourselves," and to "know our own selves;" and this is necessary both to guard against the heart's misleadings, and to find a sure basis for the comforts and hopes of religion. But scarcely any other spiritual exercise is more liable to be perverted or overdone than is this. On the one hand, it may induce a morbid despondency, leading to doublets and fears, and excessive self-deprecations; and on the other, to inordinate self-consciousness and spiritual pride. The religious life and character so formed are apt to lack symmetry of parts; to be feverish, supersensitive and unwholesome.

The opposite type of the religious life is especially distinguished for its self-forgetfulness. It makes but little account of "frames and feelings," but goes about its duties simply because they are duties enjoined by God's commandments and agreeable to the claims of what is right and proper. And when all is done, it is not much accounted of, and scarcely at all considered in respect to its relation to after compensations, either in this or the future life. These are the working Christians, who stand in their proper spheres in society, discharging their duties in the fear of God, as parents and children, neighbors and friends, employers and servants, magistrates and subjects of governments, and citizens of the commonwealth, doing what is right for its own sake, and striving in all things to "do good to all men after their kind." Probably no other class of Christians are less liable to think too highly of themselves or, to be led into the pernicious follies of spiritual pride, than are these active, outlook, and self-forgetting ones. And beyond all question this frame of mind is eminently wholesome and invigorating, tending to cheerfulness and effectiveness in duty.

These two dissimilar forms of spiritual experience and life are, no doubt, both of them normal, and, if duly proportioned, mutually helpful to each other. The contemplative spirit needs to be spiritually tempered and solidified by the hardening processes of active duties performed with conscientious zeal and fidelity. There are, indeed, times to mediate and pray, to be alone with one's own heart and with God; but these are times of preparation for those great and fruitful activities to which the true Christian life should be devoted. The practical purpose of religious experience is, in respect to the individual, that he should "bear much fruit;" and the form of this fruitage is clearly seen in "good works." Nor is it wise in the hours of the soul's retirement with God to peer too curiously into one's spiritual estate, measuring and gauging the grades and phases of the spiritual variations. Here, especially, are the time and the place for the soul's steady outlook towards the divine while waiting in quiet and passive receptivity for the gift of the Holy Spirit.

There is a perilous possibility that one's own experience should become the great object of interest in the conduct of the religious life, which would be a manifest perversion of the divinely-appointed order. It is not wise to make one's own internal emotions too much the object of the spiritual consciousness, lest they lead to a kind of self-idolatry, and feelings be mistaken for graces and virtues. And just here may come in a pernicious form of legalism, the recognition of personal fitness for heaven, as we are, or may be, saved by our own goodness, and a self-assurance of salvation because of such fitness. "Must be holy in order to be saved," is the formula of this spiritual legalism, by which the dying thief must have been excluded from salvation, and also all

others who come down to death not wholly sanctified. To avoid this fearful, but inevitable, conclusion, however, the fiction of a sanctification, *in articula mortis*, has been set up. No doubt all true believers are indeed "holy," "sanctified," renewed in "the image of God;" but the ground of their salvation is not their attained holiness, but that they die, forgiven for Christ's sake! The oldest and most mature saint of God can have no other plea; and that which sufficed for the praying publican, or the penitent and believing Magdalene, is alone sufficient for any and all others. God's chosen ones are called, and accepted of Him, not because they are holy, but to holiness, not in purity of spirit and life, but to the "sprinkling of the blood of Jesus Christ."

The business of the child of God is simply to yield himself to the operations of the Divine Spirit for his sanctification, while he arouses all his active powers to do the Father's will. The effectuating of the soul's sanctification is God's affair, and it may be safely left to His keeping; but active Christian duty is ours, and to this we are called to especially devote our watchful diligence and earnest efforts. If men will faithfully give themselves to do His will, they must still confess that they are "unprofitable servants." He has graciously promised to take account of even the feeblest efforts of His children; and according to them, rather than by the measure of the graces attained to, will He mete out the rewards of the future life.

Editorial Items.

The East Maine Conference convened May 7th, at Dover, Me., which is the shire town for the county of Piscataquis, on the Piscataquis river, about fifty miles northwest of Bangor. The villages of Foxcroft and Dover come together, and, in fact, so far as social and religious matters are concerned, make one town. The falls in the Piscataquis river afford a fine water power, which has been improved to some extent by the erection of several factories for the manufacture of various kinds of cloths. Judging from the appearance of these villages, it must be that the hard times have not depressed the prosperity of the citizens. Everywhere there are indications of comfort, and even luxury, in the well-painted cottages, the stately mansions, and spacious grounds that adorn the streets of these beautiful villages.

The towns of Dover and Foxcroft contain a population of about twenty-five hundred each. The villages are supposed to contain one-half of the inhabitants. All denominations generously opened their doors, and offered entertainment to members and visitors during the Conference, and also hospitality to many of their wives. The East Maine Conference is one of the youngest in New England, and is not a large Conference, but for true Christian zeal and devotion to the cause of the Master, has even no superiors. Its ranks are well filled with young men of mental and physical vigor, who give good promise of efficient service for the Church for many years to come. Even those who are reckoned among the fathers, are able to wield the "sword of the Spirit" with power. May they be spared many years to enjoy the fruits of their labor!

All the anniversaries were well attended; in fact, the church was crowded at every service. The preaching and speaking were good, and many addresses of the members of the Conference, for strength of thought and finish of style, would compare favorably with some that are made by our D. D.'s and LL. D.'s. Church officials were scarce; so much so, that the question was often asked whether the East Maine had suffered her connectional relations with the M. E. Church or not. Hence home talent was utilized and made more prominent, which perhaps was quite as well for the Conference. The missionary sermon was instructive, preached by Rev. George R. Palmer, and was an able one. A temperance meeting was held, which was noticeable—a distinct pronunciation. Even some of the ladies, whose voices were light, uttered themselves so clearly and distinctly that they could be easily understood in all parts of the large hall. The attainments of the pupils in this department of the University must have been very gratifying to all the friends of the institution, as well as the teachers of the department. The exercises of the day closed with the conferring of the diplomas by President Warren.

There seem to be people who esteem it a mark of virtue to discard their common sense the moment they touch religion. They seem to think the Spirit of God was designed to be a substitute for their inborn will. Such persons interpret the Bible as they would no other book. The further they go in religion, the more sacred their expostion seems to them to be. Of course such unreasoning and senseless methods of interpretation open the way to fanaticism in conduct. If God has given such an unreasonable book, it cannot be displeasing to Him to witness in His followers conduct equally unreasonable. Fanaticism is apt at quoting Scripture to prove what was never in the mind of the Spirit who gave it. Free-men could quote Scripture for the murder of their child. A grain of common sense is the best remedy for all such nonsense in religious people. A man who makes Christ a discredited believer.

God opens the way before His servants whenever they are ready to do His work. Some of our readers have listened to the address of Mrs. Rev. Dr. Bottome, at Round Lake and Ocean Grove. During her husband's late pastorate at Tarrytown, she was induced to give weekly Bible readings to ladies of all denominations. So interesting and all-gave indication of careful training and study in the art of education. Several difficult pieces were rendered with fluency. One peculiarly pleasing feature was noticeable—a distinct pronunciation. Even some of the ladies, whose voices were light, uttered themselves so clearly and distinctly that they could be easily understood in all parts of the large hall. The attainments of the pupils in this department of the University must have been very gratifying to all the friends of the institution, as well as the teachers of the department. The exercises of the day closed with the conferring of the diplomas by President Warren.

Just as we go to press a telegraphic dispatch from Rev. H. W. Bolton announces the death of Mrs. Townsend, wife of Rev. A. S. Townsend, of Brewer, Me. Mrs. Townsend has been an invalid for nearly a year. During most of the time her mind has been seriously affected. She was an excellent woman, greatly beloved in the charges where her husband has been pastored, a lady of fine natural abilities, a devoted Christian, and a faithful and loving wife. Her loss is a terrible blow to our Brother Townsend. Never was there a closer or more domestic tie than that which united these two hearts together. There is only one comforter in such a case—the Holy Spirit; and one soothng consolation that Christ never dies, nor departs from a bruised heart, and the blessed dead that are in the Lord "are not lost, but gone before."

A copy of the handsome *South Side Messenger*, Chicago, edited and published by Rev. W. F. Cratz, gives ample evidence in its calendar and its contents, of the characteristic and tireless activity of the pastor of Trinity M. E. Church of that city. The special work for every month in the year is arranged and announced. We wish him the greatest success.

W. F. Schneider, agent of the Evangelical Association, Cleveland, Ohio, publishes the *Weekly Blackboard*—a large sheet with dark background and white drawings, illustrating the International Lessons. It is sold for \$3 a year, and is a fine substitute for drawings on the blackboard, especially where there is no artist in the Sunday-school. The work is well executed. J. P. Magee has it for sale.

Prof. Bradburn, principal of Lasell Seminary, with his school, and a few invited friends, made an excursion to Plymouth on Saturday last. It was a very pleasant occasion, and the party returned highly gratified with their visit to this ancient town, and the many objects of interest that remind one of the older times and the Plymouth Pilgrims.

The Northern and Southern Presbyterian Assemblies are now holding their annual sessions; the former in Saratoga, the late moderator, Dr. F. L. Patterson, of Chicago, who has just been called to the head of a theological institution in London, delivered the opening sermon, a very pronounced oration on "the Incarnation of the Son of God." Rev. Dr. Henry H. Jephcott, of the Syrian mission, was afterwards chosen moderator for the session.

with excellent taste. The whole "Preachers' Meeting" can have its informal Monday gathering, antecedent and subsequent to the regular exercises, within its compass without peril to each other's corns. A large corps of polite clerks, headed by the well-known chief—the ever amiable and accommodating Brother John E. Stevens (who succeeded our Brother Magee to this position when the latter was translated to Boston)—stand ready to meet the wants of patrons, with excellent taste. The whole "Preachers' Meeting" can have its informal Monday gathering, antecedent and subsequent to the regular exercises, within its compass without peril to each other's corns. A large corps of polite clerks, headed by the well-known chief—the ever amiable and accommo-

band chy.

The editor of the Baltimore organ of the M. E. Church, South, has a column of very vigorous denunciation of the ignorant, superstitious and bloody act of the Cassett monomaniac. All this is wholesome enough;

but the generalization that follows is characteristic. Such an act, in the editor's estimation, is the natural outgrowth of New England opinions. She is the hot-bed of all wild delusions, he thinks, and these outbreaks of insane passion are the legitimate results of the unnumbered and noxious heresies which find such a rank growth here.

But this is to be said to our unprejudiced critic: The community does not sustain

any apology for making such abuses.

The press has no hesitation in arresting such violent, even if ignorant, and these breakers of laws of the peace.

The greatly lamented death of Mrs. Laura E., wife of Rev. Dr. H. R. Taylor, of the Metropolitan Church, Washington, has awakened much sympathy for the bereaved husband in the social and religious circles of that city. She was a lady of lovely character. Her death, by cancer, was peculiarly affecting, but grace singularly triumphed over the physical sufferings of her last days, and made her closing hours a foretaste of heaven.

V. A. S.

Provincetown. — The Provincetown Advocate says: "The return of Rev. Angelo Canali to the Center M. E. parish this town to begin his third year of labor was celebrated last Thursday evening by a large gathering at the vestry of the church and an appropriate programme. The exercises were opened with an earnest prayer by Rev. Mr. Bates, of the Centenary M. E. society, and singing by the entire assembly of a familiar hymn. Then followed a speech of welcome by Mr. J. B. Hinley, principal of the High School. In addressing Brother and Sister Canali, Mr. Hinley said that the members of the Center Church and society had delegated him to express thus formally and publicly their joy and great satisfaction in their return to our midst." He followed this with a speech of hearty appreciation, and concluded by saying: "While we thus welcome you out of the fullness of our hearts, we do not forget that the heartiest and most acceptable welcome to a pastor is not in word, but in placing ourselves shoulder to shoulder with him in trying to hold up his hands, as he is striving for the moral and religious advancement of the people." Mr. Hinley was followed by remarks by James Gifford, esq., collector of this port, a gentleman of influence and position, who may be said, indeed, to lead all political and educational masters of the town. He concluded his eloquent address by saying: "I congratulate this community, on the return to this place of a pastor, who by his character, his abilities and disposition, has earned so high a place in the confidence and esteem of all who know him." Mr. Canali's response, though unstudied, was highly appropriate, and delivered with great feeling. It was evident that his expressions of pleasure and gratitude were heartfelt, and that the kindness and sympathy which prompted such a cordial reception were thoroughly appreciated. At the conclusion of the speech-making an excellent supper was served by the ladies of the society, whose reputation as skillful cooks is too well established to need comment; and to which some 250 invited guests sat down.

New York. — The Mayor of New Orleans was a little startled when he awoke to the full significance of the order, issued by his Chief of Police, for the closing of the colored churches at 10 o'clock P.M. He now says he simply meant to have such closed as disturbed the neighborhood by their noise and occasional tumult. It is understood that his order has been corrected, and we cheerfully give him the benefit of the explanation.

A musical festival of the temperance children of the State will be held in Tremont Temple, May 29, commencing at 3 P.M., under the auspices of the W. C. T. U. Two thousand children are already pledged to march there with their banners, and it is expected the entire balcony will be filled with children wearing the badge of blue. Mrs. M. A. Lizmore will preside at the meeting, and Lieutenant-Governor Long will be one of the many speakers to address them.

The Twenty-third Annual Report of the Board of Managers of the New England Education Society, written by its Secretary, Rev. N. T. Whitaker, is a document of exceptional ability and interest. It should be circulated widely and read by our members. The effect of such a course on the funds of the Society would be manifest.

Prof. T. H. Kimpton, of Boston University, will give the next lecture in the "Students' Course" at Lowell Seminary, Andover, on Wednesday evening, May 28th, at 7.45 o'clock. Subject: "Eyes at the Sea." Friends are invited. Prof. Wm. R. Ware, of the Institute of Technology, will give next week and week after some lectures on Architecture before the senior class.

We call the attention of our readers to the advertisement of "The University Singers" in our columns. It is one of the finest of the bodies of colored singers now in the field. They are devoting their fine talents for the benefit of the Orphans' Home in Louisiana. It will be a great treat to hear them, and a blessed charity, also, to give them patronage. Rev. Dr. Godman is ready now to make engagements for them in this vicinity. His address is 36 Bromfield St., Boston.

TO THE FRIENDS OF OUR CHURCH AT THE SOUTH.

It was my privilege, a few years ago, to dedicate a church in Walterboro, South Carolina. It was an occasion of great interest and profit. The poor colored people for whose special use it was built made many and great sacrifices, and the entire cost, within \$150, was raised on the day of dedication. I regret to learn from Dr. Webster that this church has been entirely destroyed by the cyclone that swept over the place in April. Their pastor joins his people in making the most pathetic appeal for help. Will not some friends of our work in South Carolina aid, in this great emergency? Any sum, however small, will be aid indeed, and may be sent through Bishop Haven, or the writer.

HENRY J. FOX.

East Sangus, Mass.

Notes from the Churches.

MASSACHUSETTS.

Cape Cod. — The Church at Wellfleet is greatly pleased at the return of Brother Edison for a second year, and everything promises success and advance in spiritual things. For the past year Brother Edison has been the town's minister, performing the pastoral functions at once, altogether, incumbents to be excused.

Graphic disannounces the departure of Rev. Mr. Mrs. Scott, of the Brooklins — Scott and his corps, and strengthened at presence. The movement unatended at once, altogether, incumbents to be excused.

"Locusts Burroughs," every way observable, and have read published in other come nine inimitable and delightful doors. It days.

Saturday in Conference months. The number is that comes. Only the Brooklins — Scott and his corps, and strengthened at presence. The movement unatended at once, altogether, incumbents to be excused.

The Gospel Temperance Mission, under the superintendence of S. F. Pearson, shows in its annual report that 667 meetings have been held during the year, 671 persons have been asked for prayers, and 923 names have been added to the temperance pledge.

The parsoners of Rev. J. F. Hutchins, recently appointed to Pine Street Church, Portland, gave him a warm reception last week, filling the parsonage to repetition. The new year opens hopefully and spiritually at Chestnut Street. Already a new inspiration has seized the social meetings, and a good year is before pastor and people. Notwithstanding Brother C. J. Clark has spent his religious life in this church from his boyhood up to entering the ministry, he comes back to the church as the pastor, a prophet in his own home.

Rev. W. S. Jones opened his year's work at Auburn, last Sabbath, by devoting the forenoon service to raising the indebtedness of the church. About \$2,000 were subscribed.

Dr. Torsey and wife have returned to Kent Hill. They were welcomed back by the students calling in a body, and marching to the Doctor's residence, under the leadership of Mr. Soule. Long live the Doctor!

The annual meeting of the R. I. Woman's Christian Temperance Union was held in Providence last week. Mrs. J. K. Barney was re-elected president, and Mrs. G. F. Martin, vice-president. A committee, consisting of Lois L. Smith, Mrs. Martin and Cassie Smith, was appointed to make arrangements for holding temperance conventions in different parts of the State.

The home of Dr. Greene, of East Greenwich, is a cabinet of interesting relics. The Providence Journal gives an account of a very pleasant gathering at the Doctor's, a few evenings since, of the choir of the M. E. Church, their director, Professor Carter, with the principal and teachers of the Academy, and other friends. The Journal says:

"There was social conversation and with refreshments served in plates that had figured at similar gatherings before. Wolfe scaled the dizzy heights of Quebec, and fell on the plains of Abraham, while some of the guests were seated in chairs that had been pressed by the porly forms of provincial statesmen. The silver spoons added zest to the delicious ice-cream from the fact that they had stirred the tea of village gossipers before that great tea-party in Boston harbor, which changed the destinies of a continent. The Doctor's year sits lightly upon him on occasions like this; and his many friends can wish him no greater boon than the health which he conveys upon his patients."

Our Presiding Elders have succeeded in finding the most of their appointments, and plans of visitation will be promptly issued for the second quarter.

The pastorale of Rev. B. W. Rogers, of Bridgton Congregational Church, opens most favorably. He has been at this place only three or four months, yet last Sabbath he baptized fourteen persons and received eighteen into church fellowship.

By the will of the late Gardner Colby, the Colby University at Waterville receives \$120,000.

The Portland Methodist Preachers' Meeting has adjourned till October 1st.

EAST MAINE.

BANGOR DISTRICT.

Brewer. — Rev. A. S. Townsend baptized 23 persons, May 4th.

Bangor. — Rev. Mr. Spear, pastor of the

cannot be accorded these ladies who so kindly came to our aid and so earnestly labored to make the affair a success. The entertainment was repeated on the evening of the 18th inst. The receipts of the two evenings left us a neat little sum in the treasury with which to commence the Conference year.

V. A. S.

Provincetown. — The Provincetown Advocate says: "The return of Rev. Angelo Canali to the Center M. E. parish this town to begin his third year of labor was celebrated last Thursday evening by a large gathering at the vestry of the church and an appropriate programme. The exercises were opened with an earnest prayer by Rev. Mr. Bates, of the Centenary M. E. society, and singing by the entire assembly of a familiar hymn. Then followed a speech of welcome by Mr. J. B. Hinley, principal of the High School. In addressing Brother and Sister Canali, Mr. Hinley said that the members of the Center Church and society had delegated him to express thus formally and publicly their joy and great satisfaction in their return to our midst." He followed this with a speech of hearty appreciation, and concluded by saying: "While we thus welcome you out of the fullness of our hearts, we do not forget that the heartiest and most acceptable welcome to a pastor is not in word, but in placing ourselves shoulder to shoulder with him in trying to hold up his hands, as he is striving for the moral and religious advancement of the people."

Mr. Hinley was followed by remarks by James Gifford, esq., collector of this port, a gentleman of influence and position, who may be said, indeed, to lead all political and educational masters of the town. He concluded his eloquent address by saying: "I congratulate this community, on the return to this place of a pastor, who by his character, his abilities and disposition, has earned so high a place in the confidence and esteem of all who know him."

Mr. Canali's response, though unstudied, was highly appropriate, and delivered with great feeling. It was evident that his expressions of pleasure and gratitude were heartfelt, and that the kindness and sympathy which prompted such a cordial reception were thoroughly appreciated.

At the conclusion of the speech-making an excellent supper was served by the ladies of the society, whose reputation as skillful cooks is too well established to need comment; and to which some 250 invited guests sat down.

New Hampshire.

Gleanings. — Word lately received from Rev. O. W. Scott, transferred this spring from the to the Wyoming Conference, and stationed at Kingston, Penn., represents him as well pleased with his new situation.

Kingston is the seat of the Wyoming Seminary, a flourishing institution, with two hundred students, and a graduating class this year of twenty-five. The city of Wilkesbarre is but one mile away, and a horse railroad connects the two places. The M. E. church and parsonage are both new and elegant buildings, and the society is quite flourishing. The year opens very encouragingly. Mr. Scott and family were accorded a fine reception, and they are likely to be very happy in their new home.

A short time since, Rev. L. C. Field, of Grace M. E. Church, Haverhill, Mass., received a very pleasant surprise visit from the members of his congregation. Mr.

Field has lately moved to 72 Main Street, and his parishioners thought it proper that there should be a "house-warming." About one hundred and fifty in number, they poured into the pastor's new home, completely surprising the inmates. Each one brought his donation, making the visit a profitable, as well as a pleasant, one to Mr. Field and family. The evening was delightfully passed in social conversation. All were happy.

The N. H. Conference Minutes are just out. They present a fair appearance. The binding is somewhat defective. We discover some errors from a hasty examination of them. The collection created to Main Street, Nashua, for the Freedmen's Aid Society is rather small — eight cents.

Rev. H. Woodward, of Fisherville, and Rev. J. H. Haines, of Plymouth, have been invited to give orations on Decoration Day in their respective places of abode. Able addresses may be expected from both.

A fine entertainment was recently given by the ladies of Grace M. E. Church, Haverhill, at which the pastor and others gave readings, and excellent and varied musical exercises were furnished. It was a great success.

The family of the late Dr. Barrows have placed a granite monument over his grave in Plymouth.

Rev. A. B. Crawford, of Middletown, Conn., has accepted a call to the rectory of St. James Church, Keene, Saline.

Rev. Dr. Godman is ready now to make engagements for them in this vicinity. His address is 36 Bromfield St., Boston.

TO THE FRIENDS OF OUR CHURCH AT THE SOUTH.

It was my privilege, a few years ago, to dedicate a church in Walterboro, South Carolina. It was an occasion of great interest and profit. The poor colored people for whose special use it was built made many and great sacrifices, and the entire cost, within \$150, was raised on the day of dedication. I regret to learn from Dr. Webster that this church has been entirely destroyed by the cyclone that swept over the place in April. Their pastor joins his people in making the most pathetic appeal for help. Will not some friends of our work in South Carolina aid, in this great emergency? Any sum, however small, will be aid indeed, and may be sent through Bishop Haven, or the writer.

HENRY J. FOX.

East Sangus, Mass.

Notes from the Churches.

MASSACHUSETTS.

Cape Cod. — The Church at Wellfleet is greatly pleased at the return of Brother Edison for a second year, and everything promises success and advance in spiritual things. For the past year Brother Edison has been the town's minister, performing the pastoral functions at once, altogether, incumbents to be excused.

Graphic disannounces the departure of Rev. Mr. Mrs. Scott, of the Brooklins — Scott and his corps, and strengthened at presence. The movement unatended at once, altogether, incumbents to be excused.

"Locusts Burroughs," every way observable, and have read published in other come nine inimitable and delightful doors. It days.

Saturday in Conference months. The number is that comes. Only the Brooklins — Scott and his corps, and strengthened at presence. The movement unatended at once, altogether, incumbents to be excused.

The Gospel Temperance Mission, under the superintendence of S. F. Pearson, shows in its annual report that 667 meetings have been held during the year, 671 persons have been asked for prayers, and 923 names have been added to the temperance pledge.

The parsoners of Rev. J. F. Hutchins, recently appointed to Pine Street Church, Portland, gave him a warm reception last week, filling the parsonage to repetition. The new year opens hopefully and spiritually at Chestnut Street. Already a new inspiration has seized the social meetings, and a good year is before pastor and people. Notwithstanding Brother C. J. Clark has spent his religious life in this church from his boyhood up to entering the ministry, he comes back to the church as the pastor, a prophet in his own home.

Rev. W. S. Jones opened his year's work at Auburn, last Sabbath, by devoting the forenoon service to raising the indebtedness of the church. About \$2,000 were subscribed.

Dr. Torsey and wife have returned to Kent Hill. They were welcomed back by the students calling in a body, and marching to the Doctor's residence, under the leadership of Mr. Soule. Long live the Doctor!

The annual meeting of the R. I. Woman's Christian Temperance Union was held in Providence last week. Mrs. J. K. Barney was re-elected president, and Mrs. G. F. Martin, vice-president. A committee, consisting of Lois L. Smith, Mrs. Martin and Cassie Smith, was appointed to make arrangements for holding temperance conventions in different parts of the State.

The home of Dr. Greene, of East Greenwich, is a cabinet of interesting relics. The Providence Journal gives an account of a very pleasant gathering at the Doctor's, a few evenings since, of the choir of the M. E. Church, their director, Professor Carter, with the principal and teachers of the Academy, and other friends. The Journal says:

"There was social conversation and with refreshments served in plates that had figured at similar gatherings before. Wolfe scaled the dizzy heights of Quebec, and fell on the plains of Abraham, while some of the guests were seated in chairs that had been pressed by the porly forms of provincial statesmen. The silver spoons added zest to the delicious ice-cream from the fact that they had stirred the tea of village gossipers before that great tea-party in Boston harbor, which changed the destinies of a continent. The Doctor's year sits lightly upon him on occasions like this; and his many friends can wish him no greater boon than the health which he conveys upon his patients."

Our Presiding Elders have succeeded in finding the most of their appointments, and plans of visitation will be promptly issued for the second quarter.

The pastorale of Rev. B. W. Rogers, of Bridgton Congregational Church, opens most favorably. He has been at this place only three or four months, yet last Sabbath he baptized fourteen persons and received eighteen into church fellowship.

By the will of the late Gardner Colby, the Colby University at Waterville receives \$120,000.

The Portland Methodist Preachers' Meeting has adjourned till October 1st.

EAST MAINE.

BANGOR DISTRICT.

Brewer. — Rev. A. S. Townsend baptized 23 persons, May 4th.

Bangor. — Rev. Mr. Spear, pastor of the

First Parish (Congregational) Church, recently baptized 27 persons and received 38 into the Church. He is doing a great work for the Church and city. At the First M. E. Church, Rev. H. W. Bolton has baptized 38, and received 75 into the Church lately. Revs. Hazlewood and Blackwell (Baptist) have had baptisms and receptions of late, and Rev. Mr. Howard (F. W. Baptist) is employing a glorious work with his Church.

V. A. S.

Provincetown. — The Provincetown Advocate says: "The return of Rev. Angelo Canali to the Center M. E. parish this town to begin his third year of labor was celebrated last Thursday evening by a large gathering at the vestry of the church and an appropriate programme. The exercises were opened with an earnest prayer by Rev. Mr. Bates, of the Centenary M. E. society, and singing by the entire assembly of a familiar hymn. Then followed a speech of welcome by Mr. J. B. Hinley, principal of the High School. In addressing Brother and Sister Canali, Mr. Hinley said that the members of the Center Church and society had delegated him to express thus formally and publicly their joy and great satisfaction in their return to our midst." He followed this with a speech of hearty appreciation, and concluded by saying: "While we thus welcome you out of the fullness of our hearts, we do not forget that the heartiest and most acceptable welcome to a pastor is not in word, but in placing ourselves shoulder to shoulder with him in trying to hold up his hands, as he is striving for the moral and religious advancement of the people."

V. A. S.

Fort Fairfield and Linwood. — Rev. A. W. C. Anderson has moved into the new parsonage and has been encouraged greatly in his work. Fifty-four have been added to the Church during the winter.

V. A. S.

Deerfield. — The revival meetings under the direction of Mr. Chipchase, the evangelist, have been well attended by God, and 50 souls have been hopefully converted. Thirty-three have united with the M. E. Church, and Gov. John Morse, the pastor, is protracting the meetings since the close of the various services.

V. A. S.

Hampshire. — This year the

Church

is drawing rapidly to a close.

V. A. S.

Wellesley. — The

Church

is drawing rapidly to a close.

The Family.

A SONG OF PRAISE.

ISAIAH XII.

There is some sunlight left in the blue sky,
And music in the air;
And in my heart a song serene and high
That mingles with my prayer.

The shadows have been thick upon my way,
The dead leaves lie around,
But in the silence of the darkest day
Some blessings may be found.

Thou hast been angry with me, patient King?
Thy wrath is turned away,
It is of Thy great comfort I will sing,
Through all this happy day.

Thou God of my salvation, I will trust
And will not be afraid;
Thou art my strength, O merciful and just,
I could not be dismayed.

The well of my delight is very deep,
I stay beside its brink;
I shall not need for thirst and woe to weep,
But I may rest and drink.

And evermore, within the coming days,
My heart, with joy made strong,
Shall call upon Thy name, and for Thy
praise.

Shall spend itself in song.

However long and desolate the way,
The love that make it bright;
The presence brings the joy of summer's day
Into the deepest night.

And since Thou art not angry, but in love
Dost deign to comfort me,
I see all dwell with Thee;
And change those halting and imperfect
songs.
For such as angels raise,
Nor shall one singer of the happy throng
Give Thee more loving praise.

Marianne Farningham.

PERSONAL EXPERIENCE.

(From a letter to a friend.)

"I very willingly comply with your request to send to you my statement of the facts concerning the way the dear Lord has been leading me, and of all His wonderful works. Verily, they are wonderful; and yet, when we are walking in the true Light, we very plainly see how willingly God fulfills every promise. 'All things are possible to him that believeth.' 'No good thing will He withhold from them that walk uprightly.' I will endeavor to tell the simple fact solely, with an eye single to God's glory' and those that will honor Him.

"At the age of sixteen I was thoroughly converted to God, and very soon united with His people. I loved my Saviour devotedly, ever tried to be perfectly obedient, and found great peace and joy in believing. Yet after a time I found there were roots of bitterness springing up which would cause sorrow, and my peace and rest were greatly disturbed; condemnation, therefore, would be the result, and my confidence in my Saviour would be destroyed. Then followed sincere repentance, which always brought forgiveness. I earnestly desired to find a more satisfactory place where I could rest, believe God always, and get out of this valley of doubts and fears. I realized this not to be the place for the true Christian. I longed for the 'land flowing with milk and honey' which it seemed I might attain, although never taught it except in the Word and by the Spirit. I would ever grasp at every and any idea that would indicate a possibility of this. I wanted perfect submission to God's will, so that whatever He chose to send me in the way of trials or afflictions I could with joy say, 'Thy will be done,' and not only say it, but feel it from my own soul.

"For over fifteen years I was an invalid; and was for a greater part of the time confined to the house and to my bed. Every year I seemed to grow weaker and feeble. I could mingle in society but little, and was deprived of almost every enjoyment outside of my home. I thought it must be the will of God, and that I must be satisfied. I mourned deeply if I found at times I was not. I often longed for health to work for Jesus, and after reading the reports of Dr. Cullis, I felt an intense desire for that faith that would bring healing to my body. I knew that God was no respecter of persons, and that He was just as willing to bestow this upon me as upon any one.

"During the years of 1874 and '75, and until October, 1876, I was completely prostrated, being confined to my bed for weeks at a time, too feeble and weak to see any one. Even my children would tire me in such a manner that they could not remain where I was.

"My troubles were serious and acute, consisting of a complication of diseases—nerves prostration and weakness, bronchial and catarrhal difficulties, dyspepsia, and other ills, which prevented my walking or standing. It seemed a difficult matter to do much for me, as I was so weak and frail. I could not bear medicine. I suffered continually from my head and lungs—enduring dreadful paroxysms of pain in my head and throat, which would last for weeks, with little cessation. Nothing could relieve me. No one but God knows what I suffered. I often begged for deliverance, feeling there was none except in death. My life was indeed miserable.

"All through these years of sickness I was more or less under the care of physicians. I tried different schools of practice, but during these last years of extreme feebleness, I was continually attended by one of our most skillful allopathic physicians, who could only give me temporary relief; in fact, I seemed like the woman in the Scriptures who had spent all she had and was nothing bettered, but rather grew worse."

"For months I had felt there was no help for me in man. I was thoroughly aroused to this fact. Help must come from some source, or I must die. I had, during this time, been asking God to give me faith to be healed, and a baptism of the Holy Ghost, hardly knowing in this last what it could be. I felt my

life was too precious to my family to be lost, if there was a possibility of my recovery; I therefore desired to try some other physician. I talked with my husband about it, but he objected, feeling great confidence in the one employed, and said to me, 'If he cannot help you, no one can.' Thus I found myself entirely helpless; and as I took my bed Oct. 3, 1876, fully expecting never to leave it except when I was taken from it, I began questioning myself. Was I conscious of a complete submission to God's will? Was I willing to die and leave my family, especially my children, who were at the age when a mother's love and care are so needed? Here I found a struggle, and knew that nothing but grace could give me the victory. The world and everything in the world had no attractions. This I had given up months before.

"I was suffering intensely in my body, especially from my lungs. I cried to God from the depths of my soul. I felt the time had come for Him to work, and in heart-sobbing I pleaded for Him to come then and there and satisfy me with my fate.

"I was heart-broken. I longed for a loving reconciliation, knowing this to be right. I said, 'Lord, if Thou didst ever appear to a mortal upon earth, come to me now! Show to me that Thou art my Friend and Physician.' I was in agony of soul. My tears were flooding my pillow. I threw myself upon His mercy, and instantaneously a piercing light fell upon and around me, completely overpowering me, and the face of Jesus appeared, radiant and streaming with glory. M. E. G.

(Concluded next week.)

A TEMPERANCE INCIDENT.

BY REV. SIDNEY K. SMITH.

Last summer, while stopping for a few days at a seaside resort, I met unexpectedly a lady acquaintance, who, by the following incident, demonstrated clearly what woman, with her loving, impulsive nature aroused, is capable of accomplishing in practical work for the temperance cause. Sister R. is a maiden lady, in feeble health, and has been for several years a great sufferer.

Sitting in the Pavilion one afternoon, I noticed her approaching, in company with a noble-looking young man, who was evidently partially intoxicated. They came near where I was, and I overheard her earnestly pleading with him, "not to drink any more, but to go directly home." He seemed somewhat impressed, but was intoxicated just enough to manifest indifference, and only responded laughingly, "Oh, you must let me have a little freedom once in a while, in order to have a good time."

She continued to plead with him regardless of the people standing around, till it was time for the cars to start, when she left him saying, "Now I shall see you on board the cars. You must not drink another drop." In a few moments she returned, when I remarked, "You have been doing missionary work to-day, I guess, Sister R." She burst into tears and exclaimed, "Oh, that was my brother, whom I haven't seen for eight years till to-day. He has been to a soldiers' reunion and came around this way on purpose to see me. He doesn't drink at home, is a member of the Church, very kind to his family, a noble man; but a fellow soldier got him to drink some lager beer to-day, and now see the condition he is in. He's been drinking at every opportunity till he got here, but I have followed him all day to keep him from it, and he hasn't stopped a drop since I first saw him. He has tried to get away from me to get a drink with his companion, but I wouldn't let him. Oh, it seems so strange he should do so! I never thought I could do what I have done to-day, but he is my brother, and I couldn't do otherwise. I have followed him into three saloons, and when he called for a glass of lager I forbade them giving it to him, declaring I would dash the tumbler on the floor if they offered it to him. They all yielded to my request and refused to let him have any. In one place there were a dozen men standing by the bar. I forbade the man selling him any, telling him he was my brother, and I could not see him drink. The bar-tender looked at me and said, 'Well, you seem to be in earnest. If you were a man I would pitch you out of doors, but as you are a lady, I will yield to you.' I took the glass handed to his companion, whom I had never before, carried it to the door and emptied it upon the ground. When I did this, two men who were just about drinking, quickly stepped to the door, poured out the contents of their glasses, placed them upon the counter again, and without saying a word left the saloon. Others pushed their tumblers back and looked at me with amazement.

"I hope," she continued smiling amid the tears, "I have done some good to-day. One thing is sure, I have established my reputation here, I guess. But I don't care. It was my brother, and he is too good to be a drunkard. I could not see him drink, and I would not!"

She stopped, and nervously wiped the tears away, and I thought, another name added to the list of temperance heroines. God bless them! Oh, if all the sisters and wives and mothers of these tempted ones, with their yearning love all aroused, would follow them into these rum dens, how many noble ones would be saved, and how many alluring agents of Satan

would be kept from dealing out the beverage of death, whom man's influence and the enforcements of law fail to reach!

Moral: Woman's power and pleading can accomplish what no other human means can when brought in direct contact with the rum traffic. Should we not pray that all over the land they may have a special impulse and anointing for their work, and with the boldness of consecrated affection from the front as chosen leaders in this great battle for the redemption of their loved ones?

ALMOST PERSUADED.

"Almost thou persuadest me to become a Christian."—Acts 2:25.

BY REV. F. C. BAKER.

"Almost persuaded," did you say?
And yet stand undecided;
Almost persuaded" to obey,
And take the way provided
To save your soul from death and hell,
And fit you with your Lord to dwell?

"Almost persuaded" to believe
The words which He has spoken;
"Almost persuaded" to receive
The Gospel's precious token;
To take your Saviour as His word,
And claim Him as your sovereign Lord.

"Almost persuaded," yet go on
In sorrow and repining;
"Almost persuaded," yet refuse
The light that now is shining
To guide your feet in paths of love
That lead to brighter joys above.

"Almost persuaded," yet delay
To plunge in the Fountain that cleanses;

"Almost persuaded"—night ends the day,
The last call of mercy is ended.

"Almost saved," yet gone to hell—
The soul God made with Him to dwell.

BRYANT'S BAPTISM AT NAPLES.

"Rev. Mr. Waterston, in his address before the Mass Historical Society on the occasion of the death of Bryant, relates the following interesting incident in the life of the poet.

"They were together at Naples, where

Mrs. Bryant, who had been seriously ill, was just recovering. At this time, April 23, 1858, says Mr. Waterston, "I received from him a note, stating that there was a subject of interest upon which he would like to converse with me. On the following day, the weather being delightful, we walked in the Villa Reale, the royal park, or garden, overlooking the Bay of Naples. Never can I forget the beautiful spirit that breathed through every word he uttered, the reverent love, the confiding trust, the aspiring hope, the deep-rooted faith. Every thought, every view, was generous and comprehensive. Anxiously watching, as he had been doing, in that twilight boundary between this world and another, over one more precious to him than life itself, the divine truths and promises had come home to his mind with new power. He stated that he had never united himself with the Church, which with his present feelings he would most gladly do. They command respect. Ask charity for the poor; they are liberal. Express doubt as to whether Christianty is doing anything for the Chinese. Do you detect the look of amazement on that fine face, the face of the man, and the flash of the black eye in this face, the resolute, self-poised, face of the woman? Let her answer you, and you will doubt no more. Who are they? They are Lum Foon and Shing Kum (Mrs. Lum Foon), fruits of our Chinese mission work in San Francisco, and keepers of that happy and prosperous home. And there are more like unto them.—DR. M. C. BRIGGS, in *Northern Christian Advocate*.

every falsehood with a sharp, ringing, "You lie! You lie!" in emphatic Chinese. The court committed the energetic waif to the care of the mission, and her name was entered Shing Kum on a record destined some day to be read with admiration when the persecutors of the mission and its inmates are vainly trying to hide their own guilty story.

Six years have passed. Guests are gathered at the house of Mr. Templeton. Rev. C. N. Anthony, A. M., and his excellent wife, Mrs. Woodard, and others of the "dominant race" are in converse with groups of grave and polite people of a slightly darker hue. Miss Laura Templeton, the former teacher of Shing Kum, looks with grateful pride on her protégé. Mrs. Templeton (mother, as the brown maiden calls her) appears to have all of a mother's interest in the event about to transpire. Pretty and valuable bridal presents are arranged on a side table. All are waiting. What delays the young couple? They were dressed and ready half an hour ago. Shall I tell you? The bridegroom is diffident, and not so mature a Christian as the bride. He hesitates to give a promise that he will regularly and always have family worship in the new home he will be ordained. The resolute girl, who escaped alone to the mission, and defied her former mistress and the police, will leave room for no misunderstanding. Their home must be a Christian home. She will take no obligation, bind herself by no vow, until that demand is unequivocally conceded. I need not stop to moralize on such an example. Suffice it to say that righteous resolution won the day.

Go with me to Stockton Street. Observe the peculiar neatness of that shop window. It is a place where ladies' underwear is made. Step inside. You are greeted with modest politeness. The man who rises to meet you is Lum Foon, the proprietor. Step up those stairs and pass through a door. Was there ever anything neater than this sitting-room? The bed, the curtains, the pictures, everything, show a cultivated taste. Come back into the shop. This lady behind the counter speaks and writes English well. She keeps the books and waits on customers at convenience. Introduce the subject of religion. She is well informed, you see. There is character stamped on every feature.

It costs you no effort to treat these people with respect; you cannot help yourself. They command respect. Ask charity for the poor; they are liberal. Express doubt as to whether Christianty is doing anything for the Chinese. Do you detect the look of amazement on that fine face, the face of the man, and the flash of the black eye in this face, the resolute, self-poised, face of the woman? Let her answer you, and you will doubt no more. Who are they? They are Lum Foon and Shing Kum (Mrs. Lum Foon), fruits of our Chinese mission work in San Francisco, and keepers of that happy and prosperous home. And there are more like unto them.—DR. M. C. BRIGGS, in *Northern Christian Advocate*.

FAITH.

BY HELEN ERWINE.

I take you by the hand, for you are blind,
Your ears are pale and your lips are dumb;
You love me, trust me, gladly follow me,
Blindly obedient when I bid you come;
You recognize my touch, each food cares,
And all my pitying love and tenderness.
So I, deaf, dumb, and blind on time's wide sea,
Know that a gentle Hand is leading me
Heaven's language I shall speak, shall see,
and hear.
I know His changeless love and tenderness,
His power to pardon, and His will to bless;
Peace falls into my heart a gentle rain;
To whom I strive in vain to reach
The thoughts that lie in heaven's diviner speech.
Newtonville, Mass.

THE LITTLE FOLKS.

A BEAUTIFUL TOKEN OF FILIAL LOVE.

BY REV. ASA BULLARD.

Mrs. Learned was induced by the solicitations of her affectionate husband to secure a new summer bonnet. She really needed one, but she had been delaying its purchase, lest it might diminish their contributions to the objects of benevolence, which were already very small compared with what they used to be previous to their sudden and unexpected embarrassment. She chose rather to deny herself of personal convenience than of the happiness of bearing a part in promoting the cause of her Saviour. She, however, finally obtained a cheap bonnet.

"The consecrated bread—
The mystic loaf that crowns the board,
When round the table of their Lord.
Within a thousand temples set,
In memory of the bitter death
Of Him who taught at Nazareth,
His followers are met,
And thoughtful eyes with tears are wet,
As of the Holy One they think,
The glory of whose rising, yet
Makes bright the grave's mysterious brink."

A LITTLE STORY.

LUM FOON—SHING KUM.—Married, at the request of Mr. C. N. Templeton, esq., at San Francisco, March 1, 1878, by M. C. Briggs, Lum Foon to Shing Kum, both of San Francisco.

Six years ago, at about ten o'clock one night, ragged, unkempt Chinese girl of fifteen knocked violently at the door of the Chinese Mission Institute, and was admitted. The instant she entered the hall, she flew up the stairs as though pursued by a demon, refusing to answer any question until she felt herself in a place of safety. She was disheveled, bruised, frightened, and badly wounded in one arm. She had escaped from a demoniac mistress and a diabolical fate to a place of which she had somehow heard as a refuge for her kind. Next day a policeman came to find the girl and restore her to her keepers. I need not say that was a boisterous errand. A day or two afterward, carried it to the door and emptied it upon the ground. When I did this, two men who were just about drinking, quickly stepped to the door, poured out the contents of their glasses, placed them upon the counter again, and without saying a word left the saloon. Others pushed their tumblers back and looked at me with amazement.

"I hope," she continued smiling amid the tears, "I have done some good to-day. One thing is sure, I have established my reputation here, I guess. But I don't care. It was my brother, and he is too good to be a drunkard. I could not see him drink, and I would not!"

She stopped, and nervously wiped the tears away, and I thought, another name added to the list of temperance heroines. God bless them! Oh, if all the sisters and wives and mothers of these tempted ones, with their yearning love all aroused, would follow them into these rum dens, how many noble ones would be saved, and how many alluring agents of Satan

would be kept from dealing out the beverage of death, whom man's influence and the enforcements of law fail to reach!

—See the master, "I, a weak, frail man."

Brutal out of seeming nothing form and skill,

And cannot God, the Lord, my sakes call,

To newer, nobler manhood, if He will?"

MARY A. DENISON, in *Yesterday's Republic*.

... Jesus hath many lovers of His heavenly kingdom, but few bearers of His cross. He hath many desirous of consolation, but few of tribulation. All desire to rejoice with Him; few are willing to suffer with Him. But those who love Jesus, and not for some special comfort of their own, bless Him in all tribulation and anguish of heart, as well as in the state of highest comfort. — Thomas à Kempis.

DOE THE NEXTE THYNGE.

From an old English parsonage,

Down by the sea,

There came in the twilight

A message to me;

Deeply engraven,

Hath, as it seems to me,

The Farm and Garden.

(Hints called from the American Agriculturalist for May.)

Frequent Mowing. before hot weather sets in, will help thicken the turf, but new lawns should be cut less frequently when drouths come on.

Grass Lands. — Rolling the meadows with a heavy roller will level the surface by reducing the hummocks, sinking stones and sticks, or roots, and compact the soil about the roots and strengthen the grass. A light dressing, 100 lbs. nitrate of soda per acre, for instance, will encourage the growth and add largely to the yield.

Tomatoes. — In every private garden, should have a trellis of some kind, not only for the sake of better fruit, but for neatness. Whatever will keep the plants up from the ground will answer.

Washing Sheep. — The practice of washing sheep before shearing is very disagreeable, and is unnecessary. Nothing is gained in the price of the wool — in fact, the usual deduction made by wool buyers for unwashed wool leaves an advantage with the seller. The practice is dangerous to health of both men and sheep, and may well be abandoned.

Canker Worms. — Barriers of tar or pitch's ink upon bands of strong paper, put around the trunk, will keep the wingless female from ascending.

Where the insects have reached the top, laid eggs, and the "worms" are already at work on the foliage, prevention is useless. Birds will destroy some. Some Western orchardists have found benefit from the use of Paris green — a tablespoonful to a pailful of water, syringed upon the foliage.

CONNECTICUT.

Our new Preaching Elder, Dr. Talbot, is in the field, and is receiving a hearty welcome from old friends and new.

The people are inquiring already about Willimantic camp-meeting, whether Dr. Talbot will preside. Willimantic is on Providence North District, and the larger portion of the old "Norwich district"; therefore we judge that Dr. Talbot will preside. But Dr. Whedon's district covers New London, Norwich, Niantic, and several other influential camp-meeting societies, whose home and tents are at Willimantic. We shall therefore invite Dr. Whedon to come with his entire district societies, and have a week of mighty wrestling with God.

Poultry. — Young chicks should be closely watched when turned to pasture, lest they be attacked with "black quarter." This is the effect of too rank and watery food which impairs digestion. An ounce of Epsom salts may be given with advantage to each calf when turned out, as a precaution against this frequent danger.

Poultry. — Young chicks will thrive best when they are kept dry and clean, and moved frequently to fresh ground. There is no better place for a coop than the garden through which the chicks will wander freely, picking up droppings of many insects. A bed of young cabbages may be kept clear of flea-beetles, and other crops may be preserved in a similar manner, by a few broods of chicks. Provide an abundance of clean water, tight shelter overhead and a dry floor. There will rarely be gapes if this plan is followed.

The White Grub. — The larva of the June, or May, or Dor-bug, "besides being very destructive elsewhere, often makes sad work with strawberries. Working under ground, its presence is not known until the mischief is done. When a strawberry plant is found to wilt, take it up; its roots will be found to be eaten off, and it is past remedy. Search for the grub and find it before it goes to another plant. They generally follow the row.

AN APPEAL.

Mr. EDITOR: Many of your readers have noticed the destruction of the town of Walterboro, S. C., from a terrible tornado on the 16th of April. Walterboro is the shire town of Colleton County. It contained a court-house, jail, two hotels, a number of law offices, a dozen stores, one academy, seven churches, and about ninety dwelling houses, besides the large complement of kitchens, negro cabins, barns, stables, and other buildings always found in an old Southern town. The churches and academy were totally destroyed, and of the ninety dwelling houses sixty with their accompanying outbuildings are uninhabitable. Several persons were killed and many wounded. A great and generous effort is being made to aid the suffering. Among Churches destroyed was the Methodist Episcopal Church, which had cost our people there a very hard struggle to secure. It was dedicated some four years ago by Dr. H. J. Fox, now of the New England Conference. It now lies in a pile of ruins, and our people are without means to rebuild it. The Walterboro circuit comes within the bounds of the Port Royal district. Will not our friends in New England give us a little aid just at this time to rebuild this church? Any sum that may be given will be thankfully received and carefully appropriated for this purpose. Aid may be sent to Rev. G. W. Brabham, Walterboro, S. C., or to Rev. A. Webster, Orangeburg C. H., S. C.

A. WEBSTER, P. E., Port Royal District, S. C. Conf.

NEW HAMPSHIRE.

Gleanings. — The new pastor of the Main St. M. E. Church, Nashua, Rev. J. R. Day, has arrived and entered upon his work, and the people, who for a few weeks have been as sheep without a shepherd, are happy. A reception was given to Mr. and Mrs. Day in the vestries of the church on Friday evening, the 2d inst. The members of the congregation, old and young, were present in large force, and the occasion was one of much enjoyment. About 8 o'clock, Horatio W. Gilman, who had been appointed master of ceremonies, called the assembly to order, and some little time was given to speech-making, singing, and other exercises. W. J. Cooper made the address of welcome to the new pastor, and was, as usual, exceedingly happy in his remarks. Mr. Day made a graceful and feeling response, the impression of which was most excellent. Rev. Dr. Jasper, of the Chestnut St. Church, who was present by special invitation, was called upon for some remarks, and responded in a speech sparkling with bright sayings, and which greatly pleased every one. The singing was in charge of C. B. Hill, superintendent of the infant department of the Sunday-school, and contributed much to the interest of the occasion. There was also speaking by certain of the children and presentation of flowers to the pastor, which was most beautifully done. The whole affair was admirably carried out. Mr. Day appeared in his new pulpit for the first time on Sunday,

the 4th inst. He was greeted by large and attentive congregations, and the impressions formed by the people from his first two sermons were highly favorable. They are congratulating themselves on having secured just the man for their needs. All things bode that Mr. Day's pastorate in Nashua will be a great success.

Rev. A. C. Coulter, who has just entered upon his work as pastor of the M. E. Church of Marlboro, was very cordially welcomed back to that place with his wife after absence of thirteen years. As soon as they had become fairly settled in the parsonage, the people of the parish made them a surprise visit, bringing all manner of good things, not to eat up, but to leave for future use at the parsonage. The band played some fine music, and all were happy. Such a cordial, generous people deserve a good pastor.

The repairs upon the High St. M. E. Church, Great Falls, are now well under way. Services will be held for some time in the town hall. The people expect to have the most desirable church edifice in the place when the improvements are completed. We hear a rumor, which we hope may be reliable, that our next Conference may be held with this society.

The new pastor of the M. E. Church at Keene, Rev. Wm. Eakins, has been most cordially received, and is much encouraged by the outlook. He will render most efficient service to this embarrassed, but spirited and plucky, society. At our late Conference a resolution was passed to welcome to our charges the pastor, or any representative, of the Keene Church, coming to solicit money toward the payment of the debt of the church.

to the Church of his choice — never absent from any of the means of grace unless necessarily detained. For many years it has been his uniform custom to make a new consecration of himself to God every morning, and to serve Him in works of life all the day. He has held the offices of trustee, steward, recording steward, class-leader, school superintendent of the Sunday-school. His end was peace. He has left father, mother, an only sister, and a large circle of dear friends to mourn their loss; but we are sure that our loss is his gain. "Blessed are the dead which die in the Lord."

Mrs. MARY CHAFFEE died at the residence of her son, in East Woodstock, Conn., Feb. 12, 1879, aged 82 years.

Sister Smith was born in Epping, N. H. Her parents removed to Chester when she was but ten years of age. She experienced religion when quite young, and in 1834 was baptized and united with the M. E. Church in Lowell, Mass., where she was living. In 1837 she was married to Jos. Smith, of Chester. She removed her Church relation to what is now the M. E. Church, Auburn, of which she continued a worthy member until 1851, when the first M. E. Church was organized in Chester. Her patience and cheerfulness during great physical suffering were wonderful. Until the last she requested those present to sing, "Praise God from whom all blessings flow," etc.

This long-looked-for bereavement a devoted husband, and one of the fathers of this Church, is leaning upon his "Beloved," full of sweet trust in a covenant-keeping Father; while a dear son, in devotion to a sick mother, relinquished, at a great sacrifice, a chosen course of mental culture. May God support them all, and the feeble Church which so much needs such mothers in Israel!

PRENTON, N. H. J. HIGGINS.

HOLMAN JOHNSON, of Wayne, Me., died in the Lord, March 27, 1879, at the age of 81 years and 9 months.

Brother Johnson has been an active member of the M. E. Church for many years. He loved the house of God, and was seldom absent when his brethren met for religious devotions, or for the transaction of the business of the Church. His house was always open to the preacher of the Gospel. For some years he contributed liberally for the support of the Gospel. A few years ago he gave a parsonage to the Church, and after paying his own subscription, was in the habit of paying the deficiency of this notice well remembered. As a business man he developed marked ability and integrity, and by honest toil he accumulated a large property, which he used for the glory of God.

A good man has died, and his record is high. Brother Johnson will be greatly missed as a business man, and much more as a Christian. He has left an excellent Christian wife, and a large family of sons and daughters to whom he consigned his business. May the Lord sanctify this great affliction to their good! The memory of the just is precious.

WM. H. FOSTER.

GEORGE R. PORTER died at Mercer, Feb. 22, 1879.

In his youth he was converted to God, and has been a worthy member of the M. E. Church about forty-four years, the most of the time filling some office. At the time of his death he was superintendent of the Sunday-school, and greatly beloved. In any office he filled he was very efficient, and always at his post — a good example of promptness in attending to the work of the Church. He possessed qualities that made him a Christian gentleman, and as such he was regarded by the world, and greatly beloved by his friends.

May the blessing of God rest upon the companion he has left behind, who, with the dear one passed on, has made this home so pleasant to friends, and especially to Methodist ministers, so many of whom have enjoyed their kind hospitality so many years.

E. MARTIN.

Waterville, Me.

ISAAC H. OLMFSTED was born in Haverhill, N. H., Jan. 27, 1808, and died in South Newbury, Vt., Aug. 30, 1878.

May 27, 1830, he married Eliza Prescott, daughter of Mr. Joseph Prescott, of Newbury, whose house was for many years the Methodist preachers' home. Mr. Olmfsted and his wife both early professed the Christian religion, and united with the M. E. Church. About the year 1839 they removed to South Newbury, where his wife died, after a short illness, and left him with family of small children. By continued hard labor, he soon erected a commodious dwelling-house for his family. In April, 1841, he married Miss Mary Atwood, and with his children settled in his new home. But this domestic comfort was short; in November, 1842, his wife died, leaving an infant daughter. Thus afflictions came in rapid succession, and his house was again lonely; but he failed not to believe in the righteous dispensation of his Heavenly Father. In June, 1843, he rendered his home more cheerful by a third marriage with Miss S. Ann Ally. With her he lived several years in varied prosperity and adversity; sickness often invading his family, and some of his children were removed by death. In 1860 he was again called to part with the companion of his home. His third wife died of consumption.

Previous to this, his property had been greatly reduced by the destruction of his cigar factory by a sweeping fire, which he was much involved in temporary difficulties, but under the affliction he still believed that he was under his Heavenly Father's care, and looked to Him for counsel and direction. His home was again lonely. Some of his children were married, and had left the paternal dwelling, and he needed a companion to take charge of his domestic affairs; and in October, 1863, he married Mrs. Susan C. Thompson, a widow lady, who was able and capable of giving to his desolate home a more cheerful aspect.

Repeated attacks of bad fevers of a rheumatic and inflammatory character, at various times in his life, had greatly impaired his naturally strong constitution, and the labor of his last years was attended with much pain. His last sickness, that of which he died, was hemiplegy, or palsy of one side of his body.

Dr. W. H. CARTER.

MEHTABE LANG was born in Wakefield, N. H., April 17, 1830, and died in Brookfield, N. H., Jan. 14, 1879.

She was converted in 1850, in Great Falls, and united with the F. B. Church. In 1855 she married Jackson Lang, and moved to Brookfield. In 1869 she joined the M. E. Church with her husband, who was converted at that time, and the spirit of fidelity and devotion since evinced by her made her dear to the Church, and caused us all to part with her reluctantly. She was yielding in disposition. When others were temacious, she yielded for the sake of peace and the good of the cause. She was patient. When sickness invaded her, as it often did — her husband having been prostrated four times with lung fever, and his aged parents requiring much attention — she carried the laboring ear without wavering. May the children and husband be comforted, knowing they will soon meet, if they heed her dying admonitions!

GOE. W. BURKE.

FREDERICK S. AUSTIN, son of Rev. Mr. Alice P. WITMAN, wife of Benj. W. I., Jan. 24, 1879, aged 39 years.

He was converted when young, and joined the M. E. Church at Hope Valley, in 1855. He lived a devout life, serving God with full purpose of heart, and was very strong in his attachment

to the Church.

To depart and be with Him was her greatest desire. To her husband and two sons the parting was hard; yet her prayer was that they might meet, as unbroken family, in the mansions of glory.

F. W. SMITH.

Died, in Chester, N. H., Feb. 21, 1879, of consumption, Mrs. MARY F. SMITH, aged 75 years.

Sister Smith was born in Epping, N. H.

Her parents removed to Chester when she was but ten years of age. She experienced religion when quite young, and in 1834 was baptized and united with the M. E. Church in Lowell, Mass., where she was living. In 1837 she was married to Jos. Smith, of Chester. She removed her Church relation to what is now the M. E. Church, Auburn, of which she continued a worthy member until 1851, when the first M. E. Church was organized in Chester. Her patience and cheerfulness during great physical suffering were wonderful.

Until the last she requested those

present to sing, "Praise God from whom all blessings flow," etc.

J. S. D. LL.

RETIRED CLERGYMEN

wishing to combine business and recreation by introducing a work of the highest merit should address

Shumway & Co.

24 Bromfield St., Boston.

15

FOR SALE

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, May 13.

The Pope made five new cardinals yesterday, among them John Henry Newman of England.

From Russia comes the news of the destruction by fire of the principal part of the town of Irbit, and of the breaking out of a new pestilence in the Caucasus.

The saving of interest annually to the government by Secretary Sherman's refunding operations amounts to \$13,000,000.

The village of Unadilla, N. Y., has lost \$90,000 by fire in its business street; heavy forest fires are raging in the Catskill mountains and in various parts of Pennsylvania.

The Income Tax bill was defeated in the House yesterday, not receiving the necessary two-thirds vote. The President has vetoed the Army Interference bill. Fernando Wood introduced a resolution for final adjournment of both houses of Congress in May, the day not being mentioned; it was referred to the Ways and Means committee. A vote was taken on the passage of the Army Appropriation bill, and it was rejected by a strict party vote.

Wednesday, May 14.

The indications in Minnesota for a large wheat crop are favorable.

There was a reunion in New York yesterday of about seventy-five survivors of the Andersonville and other prison pens.

The New York Chamber of Commerce gave its 11th annual banquet last night. Speeches were made by Senator Blaine, U. S. Minister White, and others.

Cardinal Newman has reaffirmed his opposition to liberalism in religion.

Work on the Brooklyn Elevated road has been interrupted by the police.

The Senate indulged in a discussion of financial matters yesterday, the result of which will be the issue of the ten millions of greenbacks kept in the treasury for the redemption of fractional currency; this is to be applied to the payment of the arrears of pensions. A vote was taken in the House on the vetoed bill, and it failed to pass.

Thursday, May 15.

Elaborate preparations are being made in Japan to entertain Gen. Grant.

A large fire in Poona, near Bombay, has destroyed a great many public and private buildings.

The Bolivian troops have recaptured Atacama from the Chilianians, and are marching to attack the Chilian border.

The birth of a daughter to the Princess Charlotte of Prussia makes Queen Victoria a great-grandmother and the Emperor William a great-grandfather.

Speaker Randall thinks Congress will not adjourn before the first of July.

The Legislative bill was discussed in the Senate yesterday, and Messrs. Pendleton and Voorhees had an animated political discussion. The Silver bill occupied the attention of the House.

Friday, May 16.

The International Congress to discuss the proposed ship canal across the Isthmus of Panama met in Paris yesterday.

A bill has been introduced into the English House of Commons to establish the University of St. Patrick at Dublin, at an expense of one and one-half millions sterling, to be paid out of the Irish Church fund.

A waterspout burst in Louisville, Ky., yesterday, causing considerable damage.

A sum of \$15,000,000 four per cents, to go to London has been made in New York.

Mr. Thurman made a long speech in the Senate, yesterday, in favor of the repeal of the test oath, and of the laws for federal supervision of federal elections. The House was occupied with the discussion of the Warner Silver bill.

Saturday, May 17.

Fights among the striking longshoremen in New York are frequent, and there are fears of a riot.

Three burglars were hanged in North Carolina yesterday, and two murderers were executed in the West—due to shooting.

Part of Lublin, in Russian Poland, has been destroyed by fire.

The Legislative bill was discussed in the Senate, yesterday, by Messrs. Eston, Conkling, Voorhees, and Bissell. A resolution of Mr. Frye, in the House, providing for a committee on the alcoholic liquor traffic, was adopted; considerable discussion took place on the Warner Silver bill.

Monday, May 18.

The fires in Russia have broken out again, and several government and other edifices have been destroyed.

Rear-Admiral Godon, on the retired list of the United States Navy, is dead.

A steam yacht was wrecked on the rocks in Hell Gate yesterday afternoon, and three persons were drowned.

The entire session of the United States Senate on Saturday was occupied in discussing the Legislative Appropriation bill, and the House further considered the bill relating to the transfer of cases from state to United States courts and the subsidiary Silver bill.

GENERAL METHODIST ITEMS.

Rev. W. H. Milburn, D. D., the "blind preacher," has lately made a tour in Wisconsin, lecturing forty-five times in the State.

Mr. T. M. Harvey, a merchant in Natal, South Africa, has given \$100,000 to Wesleyan foreign missions.

Bishop Haven preached the sermons in the Sage Course, before the Cornell University, a recent Sabbath. He was received with large audiences, and the sermons were very highly commended.

The Baltimore Conference paper is an eight-page six-column bi-monthly at \$1 per year. The first issue will be June 1.

Rev. O. W. Scott, who was recently transferred from the New Hampshire to the Wyoming Conference and stationed at Kingston, Pa., was tendered an elegant reception at the church parlors a few evenings ago.

The late Bishop Ames had an estate worth about \$50,000. The bulk of this is left to his widow and his married daughter. His other daughter is provided for in the house of her married sister, and the son is not left anything, the Bishop stating in his will that he had given him all he desired him to have.

The English Wesleyan thanksgiving fund, established last year, now amounts to \$50,000, and it increases at the rate of \$20,000 a week.

Next year will be the jubilee year of the Primitive Methodist Church in Canada. The first class was organized in 1830. Of

those who formed that class half a century ago—most of them—nearly all of them have passed away. There are now 8,000 in the membership of the denomination in Canada.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION will hold its next meeting at the Heding Camp Ground, East Epping, N. H., commencing June 25th, and closing the 26th.

Preaching, Wednesday evening, by W. E. Benedict, D. D.; J. C. D. D.; D. C. D.

ESSAYS: Do Our Articles of Religion Furnish a Sufficient Standard of Doctrine for the M. E. Church? Thurston Jones, Reland; Expository Preaching, S. C. Fawcett; Expository Preaching, W. E. Benedict, D. D.; G. C. D.

The Abode of the Righteous Immediately After Death, Durrell, Philbrook; Doctrinal Preaching, Hardly, Bea; Written Sermon, W. W. Smith; The Obligations of the Church to Our Conference Seminary, Field, Prince, Frye; The Utility of a Sunday School Convention, Baker, Draw, A. H. D.; The Duty of Pastors to Young Men, Knowles, North, R. E.

EXCERPTS: Disc. 15: 7-16, R. Dearborn; Mark 13: 22; Spaulding; Luke 20: 34-38, Berry; 1 Cor. 9: 10, H. Dorr; 1 Pet. 4: 6, Tilton; Rev. 7, 9-14, White.

Any brethren whose names not appear in the programme will come with topics of their own selection.

J. PINE, M. W. PRINCE, Committee, M. T. CILLEY.

CORRECTION.—There is an error in the Conference Minutes concerning the Church at Union Square, Somerville. It now reads: Whole estimate, \$1,000; total receipts, \$1,000. Instead of these figures, it should be, in each case, \$1,000. An error in printing.

JOHN A. CASE.

NOTICE.—The charges in the vicinity of China camp-ground are to be held a delegate to the annual meeting of the Chinese Society, May 25, 1879.

Let all those who are interested be invited to see all who are interested in the meeting.

Should the day be stormy, come the first fair day following. Will the presbyters call attention to this notice?

J. W. DAY.

E. Vassalboro, May 16.

MASSACHUSETTS BIBLE SOCIETY.—The Annual Meeting of the Massachusetts Bible Society, will be held at the (New) Old South Church on Monday, May 28, at 3 o'clock P. M. Public meeting at the same place at 3 o'clock. Address by the Rev. Alexander B. Jack, D. D., of H. Iton, Pa.

MASS. SOCIETY FOR AIDING DISCHARGED CONVICTS.—The annual meeting of this society will be held at the Park Street Church, Monday, May 28, at 3 o'clock P. M. Rev. Charles J. Ames, Hon. Judge Russell, Rev. J. K. Mason, Frank B. Sanders, Rev. Dr. S. F. Upham, and others will address the meeting. The public are invited.

DANIEL RUSSELL, General Agent.

WANTED.—On Lewiston district, two plow, consistent young ministers! One to work for \$400, and board himself; another to work for \$100, and board round. Ample opportunity to do good.

C. C. M.

NOTICE.—There will be a District meeting of the auxiliaries of the W. F. M. Society, for Lynn District at Lafayette Street Church, Salem, on Wednesday, May 28, afternoon and evening. A full statement is requested.

Salem, May 17. H. B. STEELE, Dis. Sec.

MARRIAGES.

At the residence of the bride's father in North Amson, Me., May 12, by Rev. C. K. Evans, Revs. N. Nixon, Jr., of Brunswick, to Miss Clara B. S.

WANTED.—On Lewiston district, two plow, consistent young ministers! One to work for \$400, and board himself; another to work for \$100, and board round. Ample opportunity to do good.

C. C. M.

NOTICE.—There will be a District meeting of the auxiliaries of the W. F. M. Society, for Lynn District at Lafayette Street Church, Salem, on Wednesday, May 28, afternoon and evening. A full statement is requested.

Salem, May 17. H. B. STEELE, Dis. Sec.

WHAT ARE YOU GOING TO DO ABOUT IT?

Because the penalties of physiology and law are not executed speedily, some fancy they are void. But when the system breaks down, and almost hopeless complications arise, which the family physician, in reason of his limited experience, fails to relieve, the perplexity of the above inquiry is apparent. Many remedies have been specially prepared for these cases, and the physicians are bidding for the patronage.

As before making a purchase of land, a "search" is required, and the title carefully examined, so invalids should carefully investigate the claims of any physician offering to treat chronic diseases. Dr. Pierce's Family Medicines are well known, and have effected many cures where eminent physicians have failed, yet to accommodate surgical and complicated cases, and those desirous of being restored speedily, Dr. Pierce has erected an elegant sanitarium, at a cost of nearly half a million dollars. No institution in the world offers advantages superior to those found in this establishment. Half a score of physicians are in attendance, several of whom have been prominently connected with leading American and European Hospitals. Every improved facility for hastening a cure that a liberal expenditure of money could secure can here be found. Before fully deciding where to go, address Invalids' and Tourists' Hotel, for circular.

Mr. Thurman made a long speech in the Senate, yesterday, in favor of the repeal of the test oath, and of the laws for federal supervision of federal elections. The House was occupied with the discussion of the Warner Silver bill.

Saturday, May 17.

Fights among the striking longshoremen in New York are frequent, and there are fears of a riot.

Three burglars were hanged in North Carolina yesterday, and two murderers were executed in the West—due to shooting.

Part of Lublin, in Russian Poland, has been destroyed by fire.

The Legislative bill was discussed in the Senate, yesterday, by Messrs. Eston, Conkling, Voorhees, and Bissell. A resolution of Mr. Frye, in the House, providing for a committee on the alcoholic liquor traffic, was adopted; considerable discussion took place on the Warner Silver bill.

Monday, May 18.

The fires in Russia have broken out again, and several government and other edifices have been destroyed.

Rear-Admiral Godon, on the retired list of the United States Navy, is dead.

A steam yacht was wrecked on the rocks in Hell Gate yesterday afternoon, and three persons were drowned.

The entire session of the United States Senate on Saturday was occupied in discussing the Legislative Appropriation bill, and the House further considered the bill relating to the transfer of cases from state to United States courts and the subsidiary Silver bill.

GENERAL METHODIST ITEMS.

Rev. W. H. Milburn, D. D., the "blind preacher," has lately made a tour in Wisconsin, lecturing forty-five times in the State.

Mr. T. M. Harvey, a merchant in Natal, South Africa, has given \$100,000 to Wesleyan foreign missions.

Bishop Haven preached the sermons in the Sage Course, before the Cornell University, a recent Sabbath. He was received with large audiences, and the sermons were very highly commended.

The Baltimore Conference paper is an eight-page six-column bi-monthly at \$1 per year. The first issue will be June 1.

Rev. O. W. Scott, who was recently transferred from the New Hampshire to the Wyoming Conference and stationed at Kingston, Pa., was tendered an elegant reception at the church parlors a few evenings ago.

The late Bishop Ames had an estate worth about \$50,000. The bulk of this is left to his widow and his married daughter. His other daughter is provided for in the house of her married sister, and the son is not left anything, the Bishop stating in his will that he had given him all he desired him to have.

The English Wesleyan thanksgiving fund, established last year, now amounts to \$50,000, and it increases at the rate of \$20,000 a week.

Next year will be the jubilee year of the Primitive Methodist Church in Canada. The first class was organized in 1830. Of

COMMERCIAL DEPARTMENT.

R. L. DAY & COMPANY, Bankers, Brokers, and Stock Auctioneers

Merchants' Exchange Building, Entrances 51 State Street, 14 Exchange Place

Auction Sales every Wednesday and Saturday, at 11-1/2 o'clock A. M.

Members of the Boston Stock and Exchange Board.

Good City and Town Bonds constantly on hand.

BOSTON, May 17, 1879. Md. asked.

U. S. \$s, 1881, reg'd Jan. & July 1st... 100% 100%

" 1881, coupon, Jan. & July 1st... 100% 100%

" 1881, May 1st... 100% 100%

" 1881, new.c... 100% 100%

" 1881, 1891 cont... 100% 100%

" 1897, July, Oct., Jan., April 1, 1891... 100% 100%

" 1897, cont... 100% 100%

" 1898, cur... January and July... 100% 100%

Tremont National Bank..... 100%

Manufacturers' National Bank..... 90

Blackstone National Bank..... 86

Merchants' National Bank..... 122

Pacific National Bank..... 95

Elliot National Bank..... 98

Southwestern National Bank..... 96

Washington Mills..... 114

Atlantic Cotton Mills..... 116

Amoskeag Manuf. Co..... 167 1/2

Washington Mills..... 114 1